The Churches of Exploding Surbia:
A Study of the Social Welfare
Problems and Resources in
The Churches of Southwest Houston

November 1, 1958

Church Welfare Bureau
Council of Churches of Greater Houston
A United Fund Agency

Mrs. Dupuy Bateman, Jr., Chairman
9 Chelsea Place
Houston 6, Texas

PREFACE

This study was done under the aegis of The Research and Local Church Development Committee of The Church Welfare Bureau.

Mrs. W. C. Hildebrand, Jr., Chairman

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The Rev. E. M. Bengston
Mrs. F. A. Blouin
Dr. L. T. Callicut
Paul Cherney
The Rev. David Conrad
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Mrs. Maurice E. Faubion
Mrs. Thomas E. Greacen
Mrs. Lester Kamin
Mrs. Robert Kneebone
Mrs. J. S. Levine
Mrs. Walter Lewis
Miss Helen Mason
Mrs. Herbert Miller
Mrs. Dan Moss
The Rev. Joe Owen
Mrs. Orville Rote
Miss Barbara Scott
Mrs. Jeanette Storer
Bill Sybert

This study could not have been done without the cooperation and assistance of the pastors, priests, and rabbis of the churches of Southwest Houston. Churches and synagogues of all faiths and most of the denominations wholeheartedly assisted in all phases of the research process.

The study was started in June, 1957, when the Rev. Joe Owen called a breakfast meeting of local religious leaders to discuss with representatives of The Church Welfare Bureau the possibilities of such an undertaking. It was agreed that this procedure was needed, that it would be helpful, and that there would be widespread cooperation.

The following fall Mrs. R. C. Storer, a former social worker, and a volunteer, began to do individual interviews with members of the clergy. She conducted these interviews according to a preconceived plan, using a research schedule which had been developed by a committee of church leaders, with research consultants.

Throughout the year the sponsoring group, The Research and Local Church Development Committee of The Church Welfare Bureau, kept in close contact with the project. Some members of the committee, under the leadership of Mrs. W. C. Hildebrand, Jr., also assisted in some phases of the collection of data.

While the material from the churches was being assembled, another aspect of the study was moving forward. This was the collection of material relating to the community by Dr. Laurie T. Callicut. Dr. Callicut's report is not incorporated in the body of this report, but will be published separately.

Many individuals have contributed significantly to this study. The following, however, deserve special commendation: Mrs. Dupuy Bateman, Jr., Chairman of The Church Welfare Bureau, for her vision to bring together the churches and social agencies for more effective social action, and her steady statesman-like leadership to implement this goal; Mrs. W. C. Hildebrand, Jr., Committee Chairman, for her constant encouragement, sympathetic understanding of community organizational processes, and persistent efforts to see this project through; the Rev. Joe Owen, pastor of St. Lukes Presbyterian Church, for his concern that the churches have a relevant social ministry and his service in calling together the local clergy; Mrs. R. C. Storer, volunteer interviewer, for her faithful, imaginative, and skillful service as a field worker; Dr. Laurie T. Callicut, Professor of Psychology at the University of Houston, for his contribution on the community factors in welfare; the Rev. Virgil E. Lowder, Executive Director of The Council of Churches, for his belief in democratic processes, his knowledge of the community and its churches, and encouragement to structure the research project according to collective neighborhoods; and Mrs. Henry Bier, Administrative Assistant in the Church Welfare Bureau, for efficiently discharging many of the detailed responsibilities necessitated in carrying through this extensive undertaking.

As the director of the project, I have written the final draft of the report. The entire report has been reviewed, however, by the Research Committee, and therefore, this is presented as its official document.

It is sincerely hoped that this document will prove both useful and stimulating to those who are seeking to undergird and improve the religious and social forces of this community.

James R. Noland
Executive Secretary

CONTENTS

A STUDY OF THE SOCIAL WELFARE
PROBLEMS AND RESOURCES IN THE
CHURCHES OF SOUTHWEST HOUSTON

INTRODUCTION

This is the second of a series of studies undertaken by The Church Welfare
Bureau in its effort to collect information on community needs and their fulfill-
ment by the churches of Houston.

This particular study takes in Southwest Houston, an area covered by thirteen
census areas, numbered 67-A, 67-B, 67-C, 67-D, 68-A, 69, 70, 71, 72, 73-A, 73-B,
91 and 113. This is an area roughly bounded on the east by Kirby Drive and the old
Fort Bend County Road, on the south by the new city limit on the Harris County line,
on the west by 12th Street, and on the north by Bissonnet and for a brief extension,
Westheimer Road. The well known cities of West University Place, Southside Place,
and Bellaire are part of this area. But it also includes the new subdivisions,
including Bonham Acres, Braeburn Glen, Braeburn Terrace, Meyerland, Nicholas Addi-
tion, Post Oak Manor, Robindell, Sharpstown, Westbury, Westridge, Westwood, Willow
Bend, Willow Brook, Willow Creek Estates, Willow Meadows, Woodshire and Woodside.

The churches, covered by this study, along with their respective pastors, are
as follows:

Minister

Census Tract 67-A

   None

Census Tract 67-B

1.	Bellaire Christian Church	223 N. Alder, Bellaire	Wm. H. Everton
2.	St. Matthew's Episcopal Church	220 N. Alder, Bellaire	Bruce Ravenal

Census Tract 67-C

3.	Holy Ghost Roman Catholic Church	121 S. Chetwood	James Ostranger

Census Tract 67-D

4.	St. Vincent's de Paul Roman Catholic Church	3309 Bellaire Blvd.	J. D. Connolly

Census Tract 68-A

5.	Braes Baptist Mission	3630 Norris	W. C. Roebuck, Jr.
6.	Bethany Methodist Church	3511 Linkwood Drive	Wm. M. Harris
7.	St. Luke's Presbyterian Church	8915 Timberside	Joe M. Owen

Census Tract 69

8.	St. Andrew's Presbyterian Church	5308 Buffalo Speedway	Rodney Sunday

Census Tract 70		Minister
9. *West University Baptist Church	6218 Auden	Ray V. Mayfield
10. West University Church of Christ	3407 Bissonnet	Larry Virgin
11. St. Mark's Episcopal Church	3816 Bellaire Blvd.	Roger C. Schmuck
12. West University Methodist Church	3611 University Blvd.	Byron L. Lovelady

Census Tract 71

    None

Census Tract 72

    None

Census Tract 73-A

13. *Bellaire Assembly of God	200 N.Post Oak	N. L. White
14. Bellaire Baptist Church	4610 Bellaire Blvd.	Coy J. Key
15. *Christian Science Society of Bellaire	308 N. Rice	
16. *Bellaire Church of Christ	135 S. Atwell	B. J. Thomas
17. Faith American Lutheran Church	4602 Bellaire Blvd.	M. A. Falkenberg
18. *Church of the Nazarene	4638 Bellaire Blvd.	

Census Tract 73-B

19. Richmond Plaza Baptist Church	315 S. 7th, Bellaire	Frank Newton
20. Congregation Brith Shalom	4301 Bellaire	Rabbi Harry Sky
21. Reorganized Church of Jesus Christ of Latter Day Saints	4511 Bellaire Blvd.	E. W. Banta
22. Pilgrim Lutheran Church	5314 Richmond Rd.	H. E. Heiss
23. Bellaire Methodist Church	4417 Bellaire Blvd.	W. Darwin Andrus
24. Bellaire Presbyterian Church	5001 Bellaire Blvd.	Wm. A. Baine

Census Tract 91

25. Epiphany Episcopal Church	6122 Kuldell (Res.)	Charles Dobbins
26. St. Thomas Episcopal Church	4900 Jackwood	T. R. Ingram
27. Gethsemane Methodist Church	130 S. 13	M. Keith Kellow
28. St. Paul's Presbyterian Church	7200 Bellaire	Tom Currie

Census Tract 113

29. Willow Meadows Baptist Church	10206 Willow Grove (Residence)	Ralph Langley
30. Southwest Church of Christ	4011 West Bellfort	Paul Easley
31. Salem Lutheran Church	4703 McDermed	M. K. Blackman
32. Westbury Methodist Church	10711 Moonlight	Larry M. Stokes
33. St. John's Presbyterian Church	5231 Willow Bend	M. Ewing McPhail
34. Corpus Christi Roman Catholic Church	10000 Stella Link Rd.	C. P. Flynn

    *Those churches marked with an (*), while in this study area, could not be included in this study.

A map of the city of Houston, with census tracts 91 and 113 added, is on page 4. The churches of the study area are identified numerically on the map. The number corresponds with the alphabetized listing by census tracts on pages one and two.

Westheimer

67-B

67-A

SA & AP RR

Bissonnet

*8

*10   West University
        Place

73-A   71   70   69

*13

15   Bellaire   9

*1   *16   72   *12

2   Bellaire Blvd.   *18 *17 *14

Kirby

7*   *24 *21   *23   *11
8*   *20

*3   Southside   *4
                            Place

*22   67-D

*19   73-B

12TH Street

67-C   *5
                                *6
              *26   *34   *7   68-A

                        *30

Brays Bayou

                    *29

              *31

*33   113

*32

Stelia Link

Old Ft. Bend Co. Rd.
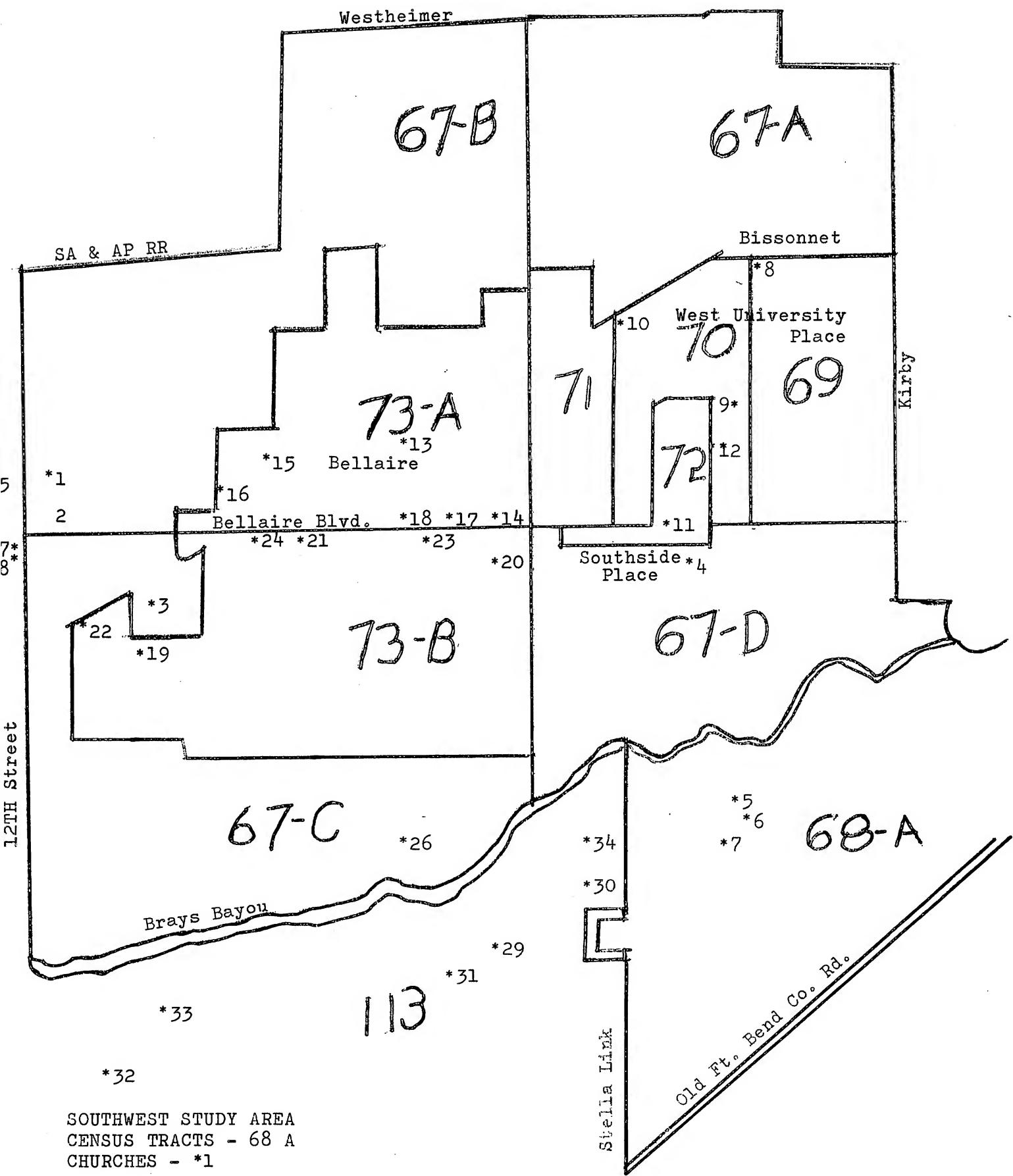
SOUTHWEST STUDY AREA
CENSUS TRACTS - 68 A
CHURCHES - *1

Technically speaking, St. Luke's Methodist Church, at 3471 Westheimer Road, is in census area 67-A, but because it is located on the extreme fringe of the area under study, and purportedly serves a different socio-economic population group, it was omitted. Another church, however, is included which technically is outside the area, but which by socio-economic indicies belongs in this area. This church, The Southwest Church of Christ, is located in the extreme southwest corner of census tract number 114, and therefore is included in the tabulations of census tract number 113 to which it is culturally related.

In all, there are 33 churches and one synagogue covered by this study, representing 13 religious groups. 13 of these 34 religious institutions are members of the Council of Churches of Greater Houston. These are as follows:

Bellaire Christian Church
Bellaire Methodist Church
Bellaire Presbyterian Church

Bethany Methodist Church
Faith American Lutheran Church
Gethsemane Methodist Church

St. Andrew's Presbyterian Church
St. Luke's Presbyterian Church
St. Mark's Episcopal Church

St. Matthew's Episcopal Church
St. Paul's Presbyterian Church
Salem Lutheran Church

West University Methodist Church

At least two additional churches, one Episcopal and one Methodist, have been started since these data were collected, but they were established too late to be included. The five churches not included in this study had various reasons to be excluded. One was not contacted by the investigator; one had to get official board sanction and felt this procedure not to be worth the effort; one was too busy to reply; one could not cooperate on principle; and another put the following comment in writing: "All of these activities are completely covered. We unite with The Mother Church, The First Church of Christ, Scientist, Boston, Massachusetts, and other branch churches. Most of these activities are carried on by our local, state, national and international committees, thus making us unable to participate in outside activity."

The breakdown of the religious institutions as of December 31, 1957 was as follows:

TABLE NO. I

BREAKDOWN OF THE COMMUNIONS

Religious Communion	Number of Churches in Area	Number of Churches in Study
Assembly of God	1	0
Baptist	5	4
Christian (Disciples of Christ)	1	1
Christian Science	1	0
Church of Christ	3	2
Episcopal	4	4
Jewish	1	1
Lutheran	3	3
Methodist	5	5
Nazarene	1	0
Presbyterian	5	5
Reorganized Church of Latter Day Saints	1	1
Roman Catholic	3	3
Total	34	29

Table No. 1, above, shows that 29 of the 34 religious communions, or 85 per cent, participated in the study. These 29 churches and synagogue represent 10 religious denominational or faith bodies. All of the findings, below, shall apply only to those churches which were studied, and cannot be taken as generalizations which will hold true for the entire religious community. However, it is fair to say, that those churches not in the study are small, having a constituency of a minute minority of the total church membership in the area. Therefore, statistical mean averages, when used, could be applied to the community under study, with appropriate reservations.

THE CHURCH STAFF

The religious institutions studied employ a total of 75 professional people, 18 part time, and 57 full time. Clerical and custodial workers were not listed. The members of the professional staff hold a total of 36 different titles. Table No. 2 below lists these, and enumerates those who work part time and those who work full time:

TABLE NO. 2

THE PROFESSIONAL STAFF

Title	Number of Part Time	Number of Full Time
Pastor		16
Minister		6
Priest		4
Elder	1	
Rector	1	2
Vicar		1
Rabbi		1
Sub-total	2	30
Assistant		3
Assistant Minister		2
Missionary		2
Associate Minister		1
Assistant Pastor		1
Associate Pastor		1
Associate Rector		1
Cantor	1	
Sub-total	1	11
Director of Christian Education		4
Religious School Teacher	2	
Teacher		2
Elementary Director of Education	1	
Director of Religious Education		1
Minister of Christian Education		1
Minister of Education		1
Pre-Kindergarten Teacher	1	
Pre-Kindergarten Supervisor		1
Religious School Supervisor		1
Youth Center Director	1	
Sub-total	5	11
Administrator		1
Business Manager		1
Church Secretary		1
Office Secretary		1
Sub-total		4

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Elementary Director of Education	1	
Director of Religious Education		1
Minister of Christian Education		1
Minister of Education		1
Pre-Kindergarten Teacher	1	
Pre-Kindergarten Supervisor		1
Religious School Supervisor		1
Youth Center Director	1	
Sub-total	5	11
Administrator		1
Business Manager		1
Church Secretary		1
Office Secretary		1
Sub-total		4

TABLE NO. 2 CONTINUED

Title	Number of Part Time	Number of Full Time
Organist	3	
Choir Director	2	
Director of Music	2	
Assistant Director of Music	1	
Minister of Music	1	1
Music Director	1	
Sub-total	10	1
GRAND TOTAL	18	57

Table No. 2 also shows that there are 32 persons upon whom the religious institutions place major responsibility for their successful operation; 12 persons are designated in the secondary category, and they carry rank as assistant, associate, or some similar nomenclature; 16 persons work in the field of education; 4 have business and administrative duties; and 11 are assigned to function in the field of music.

It is interesting to note, in passing, the tremendous diversity of titles. There is a wide spread of terminology in the official nomenclature. Unofficial titles frequently used when addressing the clergy were not listed. If these titles, such as "Brother," "Preacher," "Father," "Reverend," etc., had been listed, the diversity would have been even greater. There is some consistency along denominational lines in the use of clergy titles. Thus, in the Roman Catholic Churches "priest" is listed fairly consistently; in the Lutheran Churches, "pastor" is used fairly generally; in the Jewish synagogues, "rabbi" is preferred. However, most of the terms are not the sole property of any one communion. For example, "pastor" is listed by at least one Roman Catholic Church, Baptist Church, Methodist Church, Presbyterian Church, and Christian Church. While no church in this study appropriated "priest" other than the Roman Catholic Church, this term is sometimes used in Protestant Churches.

Most of the churches, by far, have a multiple staff. Only 12 out of the 29 have only one clergyman. Table No. 3 shows the distribution of professional staff in the synagogue and churches:

TABLE NO. 3

DISTRIBUTION OF STAFF

Number of Staff	Number of Churches
1 Part Time	2
1 Full Time	12
1 Full Time, 1 Part Time	1
1 Full Time, 2 Part Time	1
2 Full Time	2
2 Full Time, 2 Part Time	1
3 Full Time	3
3 Full Time, 1 Part Time	1
3 Full Time, 2 Part Time	1
3 Full Time, 4 Part Time	1
4 Full Time	1
4 Full Time, 3 Part Time	1
5 Full Time, 1 Part Time	1
6 Full Time	1

From the table above, it can be seen that the smallest staff consists of 1 part time professional employee, and the largest has a total of 6 full time employees. About one-half of the churches employ two full time staff or more. This is most significant inasmuch as it demonstrates the extent to which churches in this community have established specialized functions, and have assigned persons to work in these specialized fields. Increasingly, the churches seem to be moving away from the concept of "one man institutions," with one clergyman playing all the roles from janitor on up.

Churches which can afford multiple staff members must have large enough congregations to support them. And consistently, the study demonstrates this fact. See Table No. 4.

TABLE NO. 4

STAFF AND NUMBER OF CHURCH MEMBERS

		STAFF 1 Full Time or Less	STAFF 1 Full Time, 1 Part Time up to 3 Full Time	STAFF 3 Full Time through 6 Full Time
Number of Church Members in Rank Order of Magnitude		130	210	442
		141	372	450
		230	742	1,300
		245	850	1,500
		260	3,031	1,600
		286		1,712
		350		1,800
		380		3,600
		394		4,800
		575		
		581		
		614		
		800		
		2,502		
	Total	7,488	5,205	17,204
	Average	534.9	1,041	1,911.5

The 14 churches with one or less full time staff person, have an average membership of 534.9; the 5 churches with more than 1 full time person but with less than 3 full time persons have a mean membership of 1,041; and, the 9 churches with 3 or more full time staff members have a mean membership of 1,911.5. Multiple staffs usually mean multiple groups, and this fact is correlated, as we shall later discover. That is to say, the larger the staff, the greater is the diversity of program.

If those persons who work "part time" are assigned as much as one half time, and then added to the number of full time employees, there is a total statistical unit of 68 employees. This averages out to be 2.4 professional employees per church. Of the 28 churches which reported both staff and membership, there was an average of one staff person to every 474.5 members. Apparently, there is a certain economy in the employment of larger staffs as Table No. 5 demonstrates. That is to say, that as the membership increases, the ratio

of staff members to church membership increases. This may mean that there is a
closer staff person to member relationship in the larger churches, if staff is
freed from administrative duties and given more time for pastoral functions.

TABLE NO. 5

RATIO OF STAFF TO MEMBERSHIP

Number of Churches	Total Membership	Average Membership	Total Number of Staff	Average Number of Staff	Ratio of Staff to Membership
14	7,488	534.9	13.0	.93	1 per 575.1
5	5,205	1,041.0	10.5	2.1	1 per 495.7
9	17,204	1,911.0	37.5	4.2	1 per 455.0
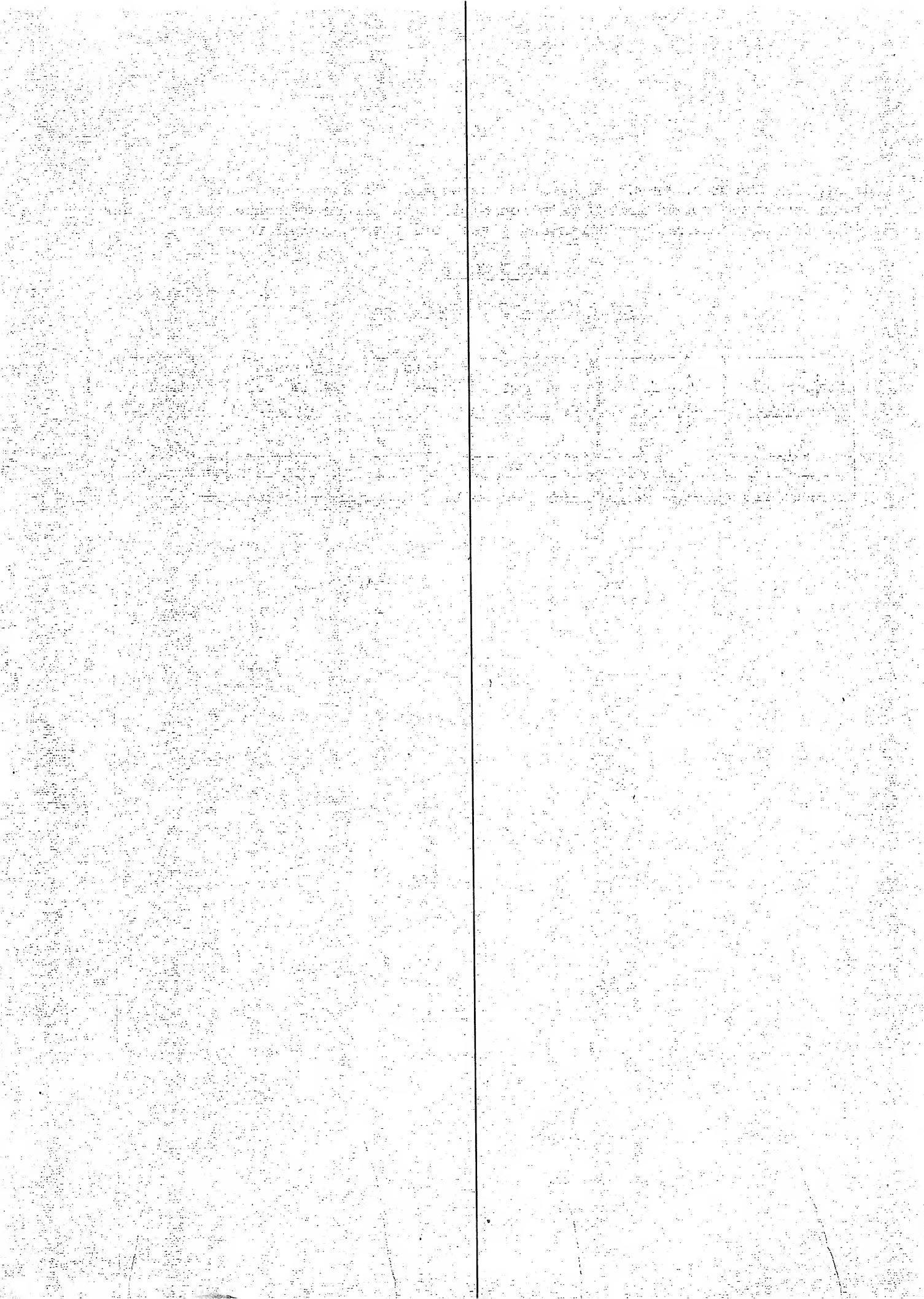
THE CHURCH MEMBERSHIP

The total membership of the churches is 29,897 with the average church in this area having 1,067.8 members. Thirteen of the churches were able to give actual figures, while 16 could only estimate the figures for membership and participation in worship and religious educational programs. Only one did not provide any information, with the comment: "Our school and worship program differs from all Christian Communions: our estimates differ." Actually, there is a great range in the definition of membership for the various communions studied. Some count membership from baptism; others from confirmation; still others from other bases; and one communion in the area does not believe in membership and, hence, keeps no record.

A survey of census data provides some basic information about the population of the southwest area. (See Table No. 6). The census figures were taken as of April 1, 1950. The information was asked of a representative sample of about 20 per cent of the population. Because there has been considerable growth and mobility of population since these figures were gathered, supplementary informa- tion has been provided for 1956. (See Table No. 7). This information was obtained primarily from the public school census in the twenty-one independent school districts of Harris County. It was supplemented by other information from various sources including the Permit and Planning Departments of the City of Houston, and made available through the Research Committee of the Houston Chamber of Commerce.

The 1950 data for census area 68-A were obtained by the following procedure: Inasmuch as only one quarter of the area covered by 68 is included in this study, figures given for the whole tract have been divided by four and the quotient is presented as the quantity in the table. U.S. census data for census tracts 91 and 113, which were still outside the city limits in January, 1956, have to be corrected. This study covered roughly one-third of each of these two tracts. Consequently, the 1950 data presented by the government was divided accordingly, and the quotient presented as the quantity in the tables. In all three of these areas (68-A, 91, 113) it was assumed that the 1950 population distribution was directly related to land size. This assumption breaks down in one category, however, and that is the non-white population in area 113. Following this cal- culation there should be 6,760 Negroes living here, but an on-the-scenes check reveals no Negro housing. The non-white population is concentrated to the east in this section. This figure therefore has been added to the white population figure and appears in the table as such.

Since the great mass of the growth of population occurred within the bound- aries of the study area, the 1956 population data were arrived at in the follow- ing manner: From the figures, given for census tracts 91 and 113 by the Chamber of Commerce in its 1956 report, were subtracted the "two-thirds" figure not used from the 1950 government census. This, then, gave the 1950 figure for the area in 91 and 113 covered by this study, plus the new growth through January, 1956. Data for 68-A in 1956 are broken down in the Chamber of Commerce report, thus no other calculations were necessary for this area.
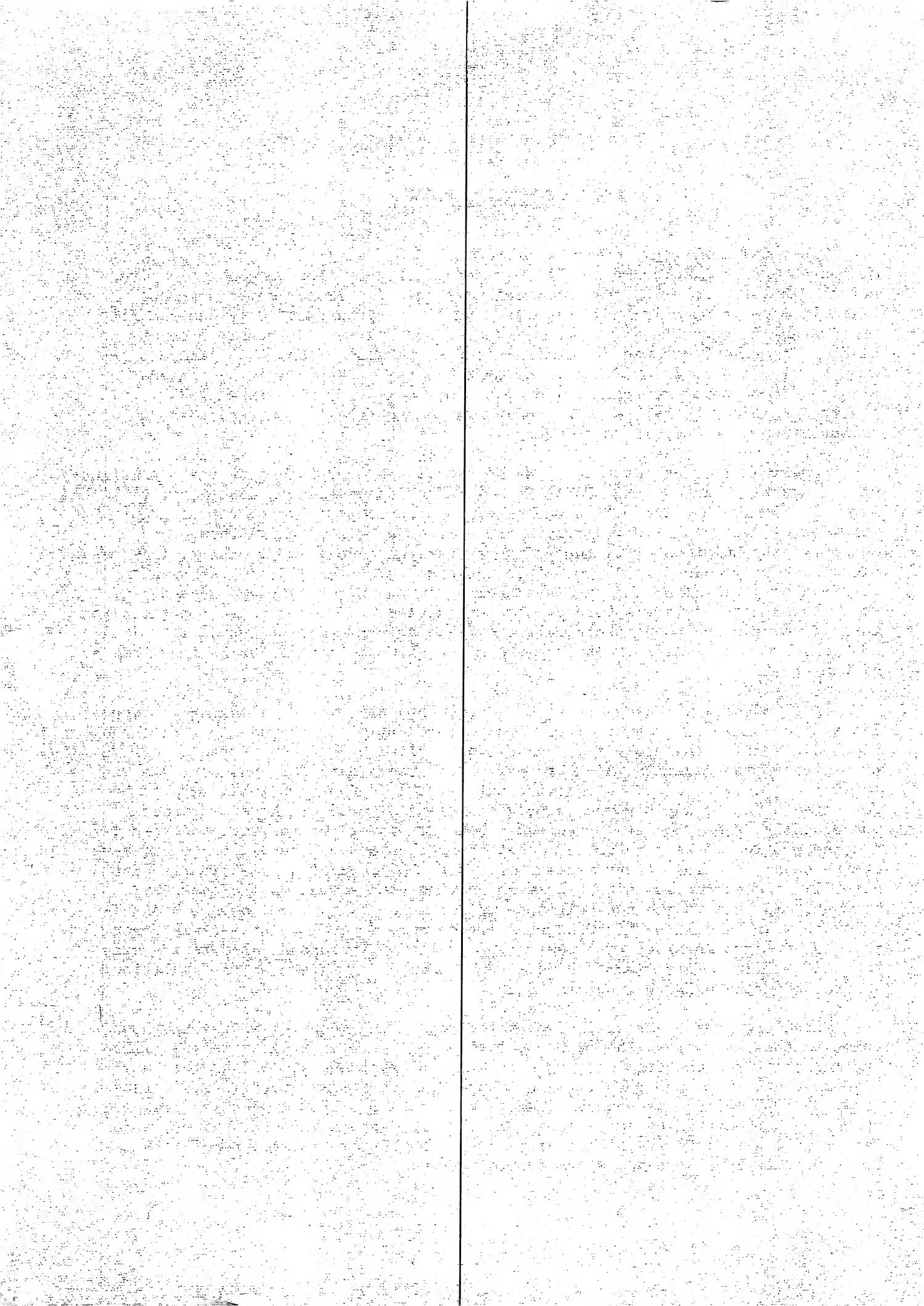
TABLE NO. 6
POPULATION DATA BY CENSUS TRACTS FOR 1950

Census Tract Number	POPULATION					Number of Households	Population per Household	Median School Years Completed by Person 25 Years or Older	MOBILITY		Median Income	WIDOWED OR DIVORCED		EMPLOYED		DWELLING OWNERSHIP		Median Value of Dwellings
	Male	Female	Total	White	Non-White				No. of Persons One Year old or Older w/Residence same House; 1949, 1950	No. of Persons One Year Old or Older		Male	Female	Male	Female	Dwelling Owner Occupied	Total Number of Dwelling Units	
67A	4281	4471	8752	8385	367	2708	3.19	13.5	3930	8465	$5314	91	328	2620	794	1751	3114	$14893
67B	----	----	----	----	---	----	-- --	----	----	----		--	---	----	---	----	----	----
67C	----	----	----	----	---	----	-- --	----	----	----	----	--	---	----	---	----	----	----
67D	----	----	----	----	---	----	-- --	----	----	----	----	--	---	----	---	----	----	----
68A	1770	1569	3339	3293	46	968	3.15	12.2	1388	3208	3958	82	100	960	345	719	1059	8034
69	3654	3975	7629	7592	37	2339	3.26	12.9	6180	7505	6073	72	450	2253	770	2007	2397	14496
70	2480	2604	5084	5075	9	5038	3.41	12.8	4325	4965	6294	47	209	1494	435	1358	1502	13430
71	2129	2232	4361	4360	1	4361	3.43	12.8	3610	4255	5053	30	183	1211	403	1185	1296	9892
72	699	737	1436	1434	2	1436	3.51	12.8	1255	1380	Not Rep'd.	15	67	414	128	360	414	15668
73A	5070	5103	10173	10123	50	10144	3.41	12.9	6895	9865	5128	65	325	2947	801	2623	3186	11446
73B	----	----	----	----	---	----	-- --	-- -	----	----	----	--	---	----	---	----	----	----
91	925	896	1821	1539	282	1819	3.43	10.8	1382	1763	3054	26	61	511	137	411	610	8971
113	667	656	1323	1144	179	381	3.42	9.6	968	1297	2940	31	49	361	98	254	419	6012
Total	21675	22243	43918	42945	973	29194	3.37	11.7	29933	42703	$4727	459	1772	12771	3911	10668	13997	$11316

Av.   Av.   Av.

Table No. 6 may be summarized, briefly, as follows: The total population of the study area in 1950 was 43,918, with 21,675 of these being male, and 22,243 being female, an almost even division. Whites far outnumbered non-whites with the figures respectively being: 42,945 and 973. This is a little more than a 2 per cent figure, whereas this figure for the entire city ran around 19 per cent. Within the total population were 459 men and 1,772 women who were either widowed or divorced, and 1,215 infants one year old or less. There were a total of 29,194 households, with the population per household averaging 3.37. The average median school year completed by all persons 25 years old or older was 11.7. 16,682 persons were employed, with approximately 75 per cent of this figure being male, and the remaining quarter, female. The average median income was $4,727.

The 1950 census numbered 42,703 persons in the area who were one year old or older. 12,770 of these, or approximately 30 per cent, had moved within the last year. Remember this was in 1950, when the national average found one family in five, or 20 per cent, moving. 10,668 of the dwellings, or 76 per cent of the total number of dwellings, 13,997, were owner occupied. The average median value of the dwellings in this area was $11,316.

TABLE NO. 7

CHURCH AND POPULATION DATA BY CENSUS TRACTS

Census Tract Number	1950 Population	1956 Population	Acres Per Census Tract	Population Per Acre 1950	1956	1956 Population White	Non-White	1956 Membership of Area Churches
67-A	8752	9207	1280.00	1.52	7.19	8977	230	-
67-B	-	3238	1920.00	-	1.69	3238	-	1060
67-C	-	1706	1529.60	-	1.12	1706	-	3600
67-D	-	7169	1030.40	-	6.95	7169	-	4800
68-A	3339	6517	2035.20	1.85	3.20	6517	-	1942
69	7629	7259	576.00	13.24	12.60	7259	-	1300
70	5084	5151	416.00	12.22	12.38	5151	-	5181
71	4361	4310	281.60	15.49	15.31	4310	-	-
72	1436	1266	134.40	10.68	9.42	1266	-	-
73-A	10173	7658	960.00	4.44	7.98	7658	-	1317
73-B	-	13904	1331.20	-	10.44	13904	-	4742
91	1821	29886	10666.67	.175	2.80	29092	794	1521
113	1323	17518	13866.67	.096	1.26	17518	-	4434
Total	43918	114789	36027.74	1.22	3.18	113765	1024	29897

Table No. 7 gives data by census tracts on population, population changes, population density, population by race, and church membership. This table shows that the population has increased from 43,918 in 1950 to 114,789 in 1956, an increase of 70,871. The population density increased from 1.22 persons per acre to 3.18 persons per acre. The Negro population, however, which has a higher birth rate than the white population, increased only by 51 persons, and this is based on the assumption that there were 179 Negroes in the study area 113 in 1950, who by 1956 had moved out. The Negro population declined in census tracts 67, 68-A, 69, 70, 71, 72, 73, and 113, increasing in only one census area, area 91 from 282 in 1950 to 794 in 1956. Table No. 8, below, gives a record of the population increases in Harris County, the City of Houston, and the southwest study area from 1940 to 1956:
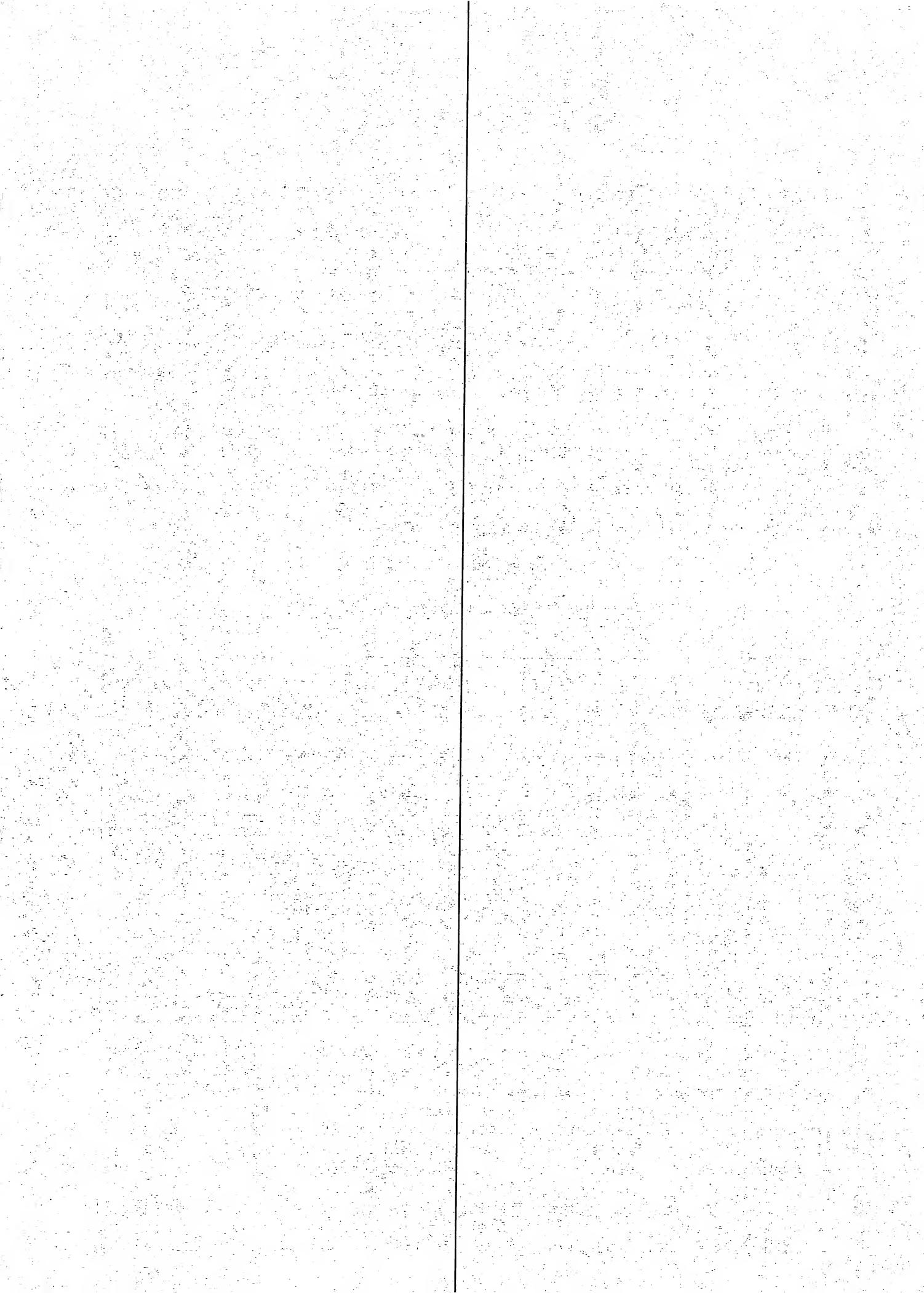
TABLE NO. 8

POPULATION FOR VARIOUS HARRIS COUNTY AREAS IN
1940, 1950, and 1956

Area	1940	1950	1956
Harris County	528,961	806,701	1,094,343
City of Houston	348,514	596,163	712,353
Southwest Study Area	---	43,918	114,789

Table No. 8 shows that the population of Harris County more than doubled from 1940 to 1956. The same may be said of the City of Houston, but much of the increase was the result of the annexation at the end of 1949 when 90 square miles were added to the incorporated area, increasing it from 74 to 164 square miles. At this time approximately 140,000 people were added to the City of Houston. While Houston and Harris County doubled their respective populations in the 16 year span, the southwest study area almost tripled its population in the six year span from 1950 to 1956.

The membership of the 27 churches in the area reporting this figure totaled 29,897, or 84,892 less than the 1956 population, and even 14,021 less than the 1950 population of the area. This figure of 29,897, of course, reflects both active and inactive members. Some churches keep clean rolls, removing inactive members, but, for our purposes, we must assume that the 29,897 belong to the faithful. A caution should be mentioned, at this point, with reference to church membership. It should not be assumed that all of the people living in the census tracts listed go to churches which are located in these tracts. We have no record of membership distribution, as this was outside the focus of this study. However, it is rather common knowledge that some people in this area attend downtown churches and churches in other locations. This may be offset somewhat by people from outside this area attending churches in the area. But it is a good hypothesis that more people from the southwest attend churches downtown and in other areas, than people from other areas attend churches in the southwest. This thesis cannot be supported, however, by factual data gathered in this inquiry.

The churches of the southwest, by and large, are regarded as neighborhood churches. They are located in residential communities. Cities such as Bellaire, West University, and Southside Place, and most of the large residential sub-divisions are zoned to restrict industry and control commerce. This gives a distinct character to the ecology of this region, and definitely influences the makeup of the population. It is known from other sociological studies that this factor is correlated with denominationalism. The type of denominations which are attracted to this type of area is quite different from the type of denominations which flourish in industrial zones. Additional sociological research has uncovered the fact that the similarity of churches of different denominations in the same census tract is greater than churches of the same denomination in different census tracts. Organized religion is often a product rather than a molder of a society's system for social stratification.

A breakdown and analysis of data by census tracts could be made with profit,
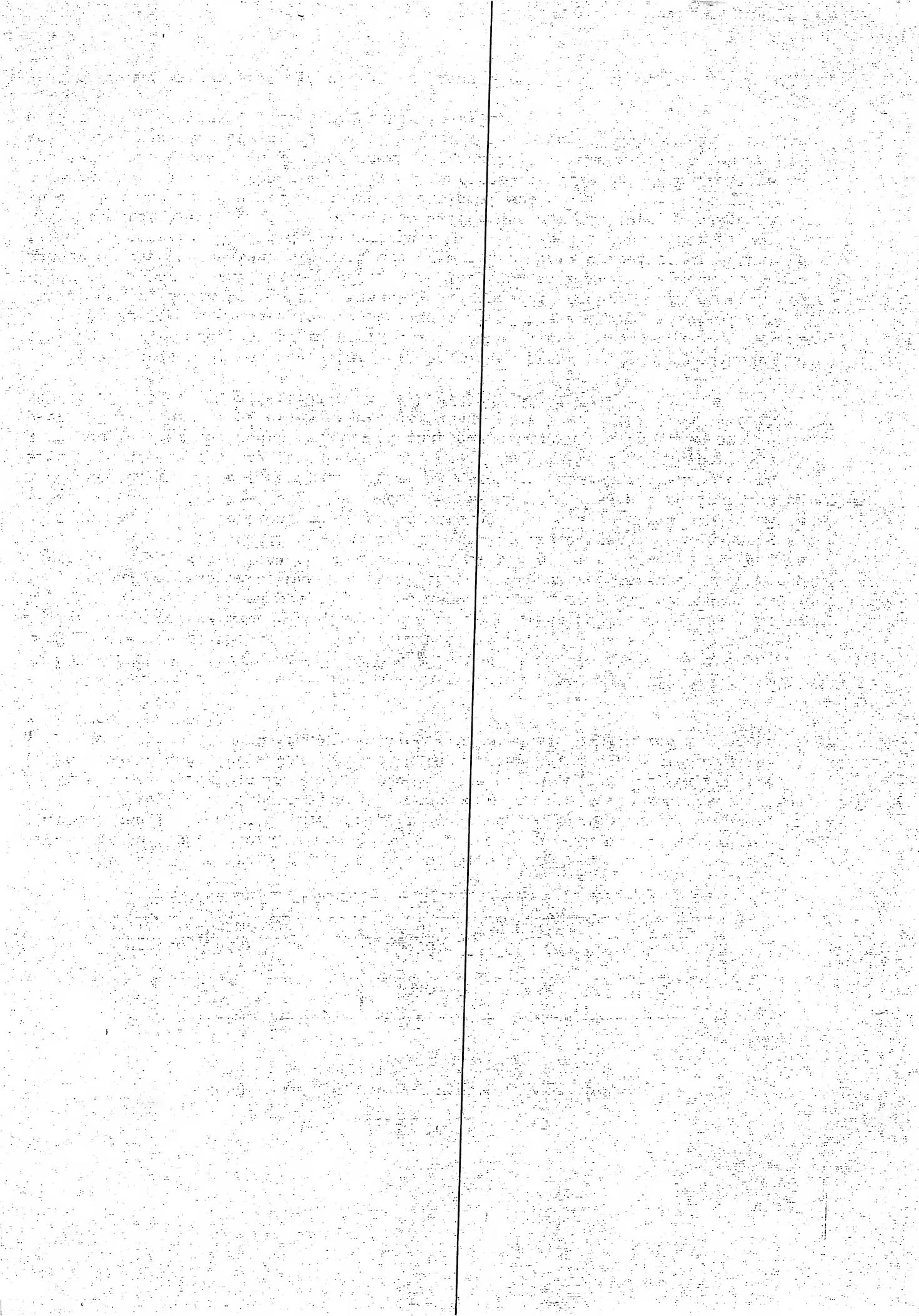
but this is left for those who desire to go more intensively into this material.
It is suggested that each church consider compiling data available to it and make
studies of its own effectiveness in terms of reaching the surrounding popula-
tion. For example, what is the total population within the confines of each
parish? What percentage male? What percentage female? How does each church
compare? How about ages served? Are facilities and programs designed with a
view to population change and mobility? And above all, what about the 84,892
people not claimed by the area churches? What plan or plans do the churches have
for briding this gap? Is there a total strategy for reaching them?

A number of other questions are suggested and ought to be answered. For
example, there is a total non-white, mostly Negro, population of 1,024. Where do
these people attend church? There is no Negro church in the vicinity studied.
Does any church accept people for membership regardless of race, or must these
1,024 individuals look elsewhere for the benedictions of organized religion?

Outside the focus of this study, but certainly not outside the ethic of the
church, are certain questions which should be investigated. Are there zoning
laws to protect property values? Are their discriminatory practices in housing,
education, commerce, recreation, welfare and other vital social functions which
militate against Negroes, Jews, Spanish Americans, or any other group? What about
the sick, the aged, children, youth? The divorced and widowed, and other special
groups? What are the churches and the community doing in their behalf? To what
extent are they making their contribution to the religious and cultural life of
the area? Is there any correlation between church membership and any factual
standard which could be designed to measure community well being? That is to say,
is there a correlation between church membership and desirable cultural indices
so that as one increases the other increases in some mathematical proportion?
Or vice versa?

Not to be speculated on, however, is the question of church attendance over
against church membership. This is discussed in the next section.
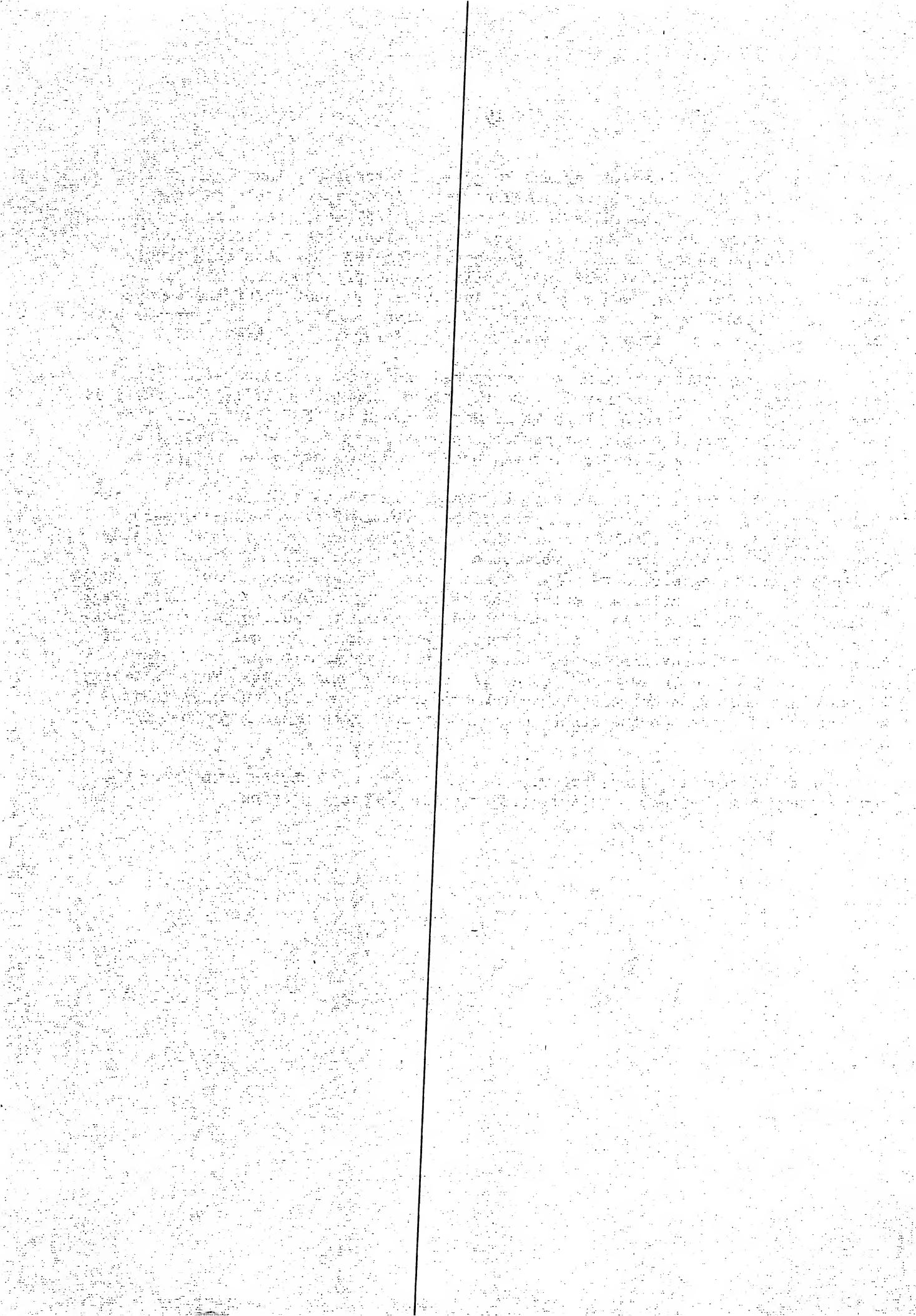
ATTENDANCE AT CHURCH AND CHURCH SCHOOL

Table No. 9 below maps out in bold relief the picture of church attendance over against church membership.

TABLE NO. 9

AVERAGE WEEKLY UNDUPLICATED ATTENDANCE AT ALL SERVICES OF WORSHIP FOR 25 CHURCHES DURING 1956

Membership	Average Weekly Attendance	Percentage
380	400	105
4,800	4,800	100
3,600	3,600	100
350	350	100
614	500	81
130	95	73
210	150	71
581	371	64
260	160	62
575	355	62
245	150	61
850	500	59
372	196	53
230	120	52
1,300	650	50
1,600	800	50
442	217	49
450	210	47
1,500	700	47
3,031	1,300	43
141	58	41
1,712	600	35
394	125	32
1,800	500	27
800	175	22
26,367	17,082	64

Average Membership - 1,054
Average Attendance -   683

Twenty-five churches reported both membership and average weekly unduplicated attendance at all Sunday worship services during 1956. These churches had a total membership of 26,367, but their average weekly attendance was 17,082.

Taking a look at the percentages of the membership which attend worship services, one can see that there is a span from 22 per cent to 105 per cent, with the church reporting 105 per cent drawing 5 per cent more than its total member-

ship. The percentage of church members at an average church on any given Sunday is 57 per cent, but the average attendance represents only 15 per cent of the number of people in the area. The median attendance of church members is 57 per cent, even though four of the churches weighted the distribution with scores of 100 per cent or more. (See Table No. 10). All the churches averaged 1,054 in membership and 683 in attendance.

TABLE NO. 10

FREQUENCY DISTRIBUTION OF WORSHIP
ATTENDANCE SCORES

Percentage Intervals	f	d	fd	Cumulative f
10- 19	0	-4	0	0
20- 29	2	-3	-6	2
30- 39	2	-2	-4	4
40- 49	5	-1	-5	9
50- 59	5	0	0	14
60- 69	4	1	4	18
70- 79	2	2	8	20
80- 89	1	3	3	21
90- 99	0	4	4	21
100-109	4	5	20	25

Twenty-four churches reported the total number of persons enrolled in church school as 16,368, with the total average weekly attendance of 9,186. (See Table No. 11, on page 18.)

TABLE NO. 11

AVERAGE WEEKLY UNDUPLICATED ATTENDANCE AT CHURCH
SCHOOL FOR 24 CHURCHES in 1956

No. Enrolled in Church School	Average Weekly Attendance	Per Cent
240	240	100
350	300	86
130	110	85
440	340	77
130	95	73
350	250	71
490	348	71
64	45	70
1,393	900	65
461	280	61
450	273	61
1,630	975	60
253	150	59
260	150	58
325	190	58
792	440	56
1,513	782	52
453	237	52
284	147	52
1,132	580	51
1,369	700	51
2,167	963	44
385	160	42
1,307	531	41
16,368	9,186	1,496
Av. 682	383	57

In regard to church school attendance, the span is smaller than for attendance at worship services, beginning at a much higher figure, 41 per cent, and closing out at 100 per cent, with only one church attaining this high record. The mean attendance is 64.1 per cent. This is true, in spite of the fact that two of the churches which reported 100 per cent attendance at worship services, do not have church school as such, and therefore were not included in the tabulation for church school attendance. The 24 churches reporting both membership and attendance had an average membership of 682, but an average attendance of only 383 for a percentage score of 57. The median point of the attendance averages is 60. See Table, No. 12, on page 19.)

TABLE NO. 12

FREQUENCY DISTRIBUTION OF SCORES
FOR CHURCH SCHOOL ATTENDANCE

Percentage Interval	f	d	fd	Cumulative f
10- 19	0	-4	0	0
20- 29	0	-3	0	0
30- 39	0	-2	0	0
40- 49	3	-1	-3	3
50- 59	9	0	0	12
60- 69	4	1	4	16
70- 79	5	2	10	21
80- 89	2	3	6	23
90- 99	0	4	0	23
100-109	1	5	5	24

When the churches are categorized above and below the median with regard to church attendance, one finds the poorer record made by the following churches: Lutheran 2, Episcopal 3, Methodist 4, and Presbyterian 4. Those churches with the better score are: Christian 1, Episcopal 1, Latter Day Saints 1, Lutheran 1, Methodist 1, Presbyterian 1, Baptist 2, Church of Christ 2, and Roman Catholic 2. Since the Christian, Methodist, and Presbyterian churches of this second group are all recently created congregations, this question is posed: As these churches mature and stabilize, will they continue to be as successful in maintaining their present standards of attendance?

Following the same procedure for church school attendance, one finds below the median, the following churches: Christian 1, Episcopal 1, Lutheran 1, Baptist 2, Presbyterian 2, Methodist 5. Above the median, the churches are: Latter Day Saints 1, Baptist 2, Church of Christ 2, Episcopal 2, Lutheran 2, Presbyterian 3. This shows that the Baptist, Christian, and Methodist Churches lost ground in their educational programs when compared with their scores in worship attendance, but the Lutheran and Presbyterian Churches gained ground when compared with their respective records in worship service attendance. Only 5 churches scored above the median on both counts. Those churches: Episcopal 1, Latter Day Saints 1, Lutheran 1, Church of Christ 2.

Six churches were able to break down their membership and church attendance records into age classifications. Nine churches were able to do this for church school enrollment and attendance. This information is presented in Tables 13, 14, 15, and 16. In Table No. 17 is a breakdown of data by age classes by census tracts. Comparison and contrast of data from the churches with the data from Table No. 17 will be instructive for those who wish to go into this data.

TABLE NO. 13

CHURCH MEMBERSHIP BY AGE CLASSES FOR 6 CHURCHES

	Under 12	13-19	20-34	35-64	65 Plus	Totals
	64	4	56	15	1	140
	12	33	230	95	2	372
	37	98	89	352	5	581
	30	100	420	800	50	1,400
	270	360	450	540	180	1,800
	631	147	965	1,243	45	3,031
	1,044	742	2,210	3,045	283	7,324
Percentage of Total	14	10	30	42	4	100

TABLE NO. 14

WORSHIP ATTENDANCE BY AGE CLASSES FOR 6 CHURCHES

	Under 12	13-19	20-34	35-64	65 Plus	Totals
	0	3	45	9	1	58
	25	20	90	60	1	196
	40	35	60	233	3	371
	75	100	125	150	50	500
	15	75	200	350	60	700
	72	98	440	660	30	1,300
	227	331	960	1,462	145	3,125
Percentage of Total	7	11	31	47	4	100

TABLE NO. 15

CHURCH SCHOOL ENROLLMENT BY AGE CLASSES FOR 9 CHURCHES

	Under 12	13-19	20-34	35-64	65 Plus	Totals
	64	0	0	0	0	64
	134	41	40	69	0	284
	200	80	50	70	50	450
	240	51	102	60	0	453
	287	63	31	80	0	461
	379	133	45	231	4	792
	553	195	189	398	28	1,363
	1,128	289	96	0	0	1,513
	750	244	70	275	30	1,369
	3,735	1,096	623	1,183	112	6,749
Percentage of Total	56	15	9	18	2	100

TABLE NO. 16

CHURCH SCHOOL ATTENDANCE BY AGE CLASSES FOR 9 CHURCHES

Under 12	13-19	20-34	35-64	65 Plus	Totals
45	0	0	0	0	45
72	20	20	35	0	147
123	36	40	38	0	237
171	26	16	25	0	238
130	55	33	28	27	273
225	60	24	129	2	440
400	150	50	90	20	710
534	184	64	0	0	782
493	96	98	199	14	900
2,193	627	345	544	63	3,772
Percentage of Total					
58	17	9	15	2	100

TABLE NO. 17

1950 POPULATION DATA BY AGE CLASSES BY CENSUS TRACTS

Census Tract	0-12	13-19	20-34	35-64	65 & Over	Totals
67	2,589	430	2,746	2,745	242	8,752
68-A	908	128	1,309	923	72	3,340
69	1,835	543	1,152	3,695	404	7,629
72	353	142	192	682	67	1,436
73	3,341	402	3,208	2,949	273	10,173
91	547	138	385	679	72	1,821
113	389	104	296	453	81	1,323
	12,712	2,506	11,249	15,929	1,523	43,919
Percentage of Total						
	29	6	26	36	2	100

A summary of Table no. 17 shows a total of 12,712 children up to 12 years of age in the study area in 1950. Also there were 2,506 teen-agers, 13-19 years of age; 11,249 young adults, 20-34 years of age; 15,929 in the age bracket 35-64; and 1,523 persons 65 and older. Percentage-wise, of the 43,919 persons in the study area, 29 per cent were children; 6 per cent teen-agers; 26 per cent young adults; 36 per cent adults; and 3 per cent, 65 years of age and older.

In Table No. 18, on page 22, the percentages found in Tables 13, 14, 15, 16, and 17 are placed side by side for the sake of comparison. In regard to the children, it can be seen that they make up 14 percent of the membership of the churches, whereas 29 per cent of the population of the area is in this age bracket. Children are a minority in worship services, with only 7 per cent of all

who worship being twelve years of age or younger. But in regard to church school enrollment and attendance, these figures respectively are: 56 per cent and 58 per cent, the children outshining their parents in these activities. The old complaint of religious educators seems borne out by the facts: Parents send their children to church school, but do not attend with them. By their own examples, the parents do not teach respect for the religious educational opportunities presented by the churches.

TABLE NO. 18

PERCENTAGES BY AGE GROUPS IN THE STUDY
AREA AND IN RELIGIOUS FUNCTIONS

Age Groups	Study Area	Church Membership	Worship Attendance	Church School Enrollment	Church School Attendance
0-12	29	14	7	56	58
13-19	6	10	11	15	17
20-34	26	30	31	9	9
35-64	36	42	47	18	14
65 & Over	3	4	4	2	2

With regard to the teen-agers, it can be seen that the churches are drawing into their religious educational programs with reference to church school membership and attendance, 15 per cent and 17 per cent of their total members enrolled and attending, respectively. Both of these figures are higher than the percentage of teen-agers with reference to the total population. With respect to church membership and attendance, the young adults and adults better their records over against their scores in religious education categories. It would have been interesting in all of the categories if all the churches had given complete records. Then a check on their proficiency in reaching each of the age groups could be made. For example: What percentage of all the children in the area are the churches reaching? The teen-agers? The young adults? The adults? The senior citizens? Unfortunately, the churches could not supply this information.

Before leaving the population data let us take a look at the denominational picture. Table No. 19 below gives the denominational memberships as reported by the churches.

TABLE NO. 19

DENOMINATIONAL MEMBERSHIPS IN THE STUDY AREA

Denomination	Number of Churches	Number of Members
Baptist	4	2,088
Christian	1	206
Church of Christ	2	730
Episcopal	4	4,586
Latter Day Saints	1	130
Lutheran	3	1,255
Methodist	5	5,965
Presbyterian	5	3,981
Roman Catholic	3	10,902

This distribution of membership by denominations is graphically presented below in the circle chart.

CHART NO. 1

RELIGIOUS POPULATIONS OF THE STUDY AREA
AS REPORTED BY THE CHURCHES, 1956
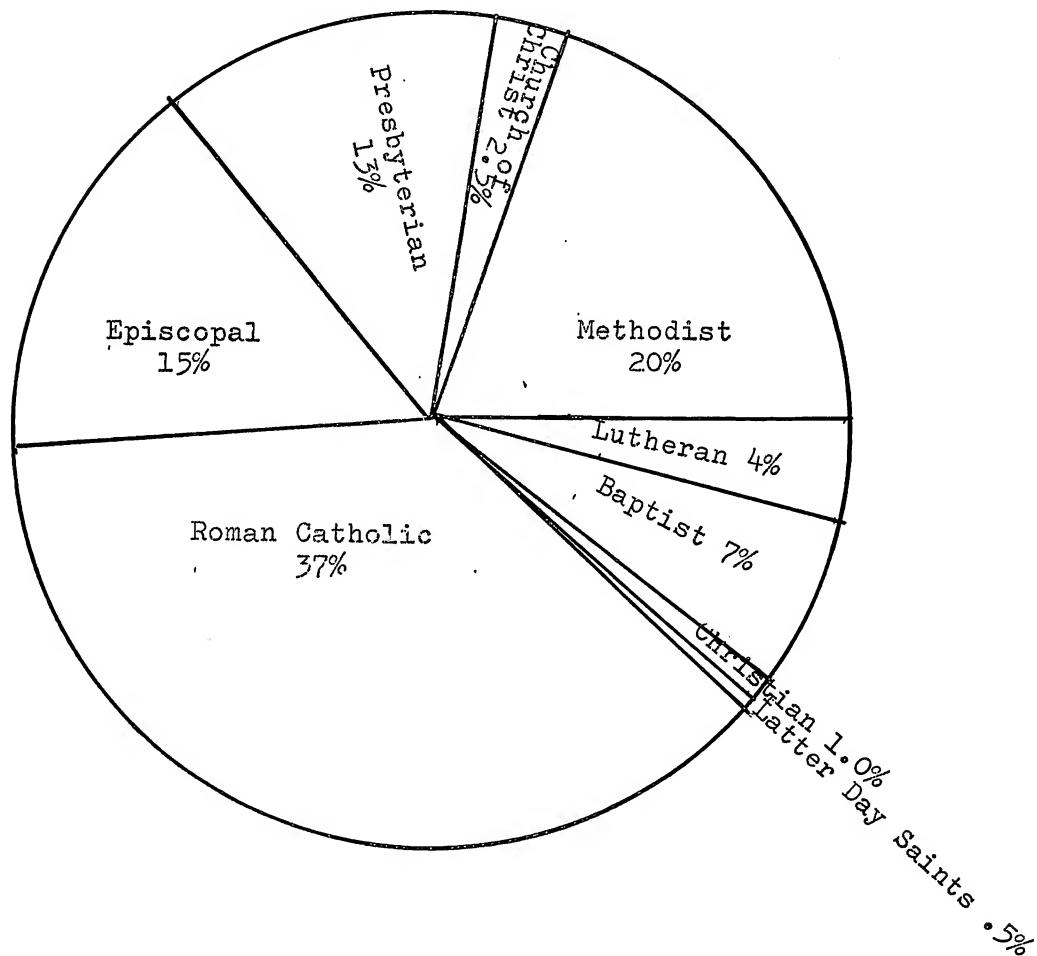
A comparison of this data from the study area can be made with Harris County. (See Charts No. 2 and No. 3.) The circle charts on page 24 contain information collected by the National Council of Churches of Christ in America. All church groups, with the exception of the Church of Christ and the Negro denominations, reported. These charts, based on the 1950 census, were distributed by the Research and Planning Committee of the Council of Churches of Greater Houston.

CHART NO. 2

THE PERCENTAGE OF PROTESTANT CHURCH POPULATION
IN EACH DENOMINATION IN HARRIS COUNTY, 1950

Methodist 24.1%
Lutheran (5) 7.2%
Presbyterian (3) 5.5%
Assy. God 3.2%
Disciples 2.8%
Uni.Ch.of Christ .8%
Others 1.5%
8.8% Episcopal
Baptist 46.1%
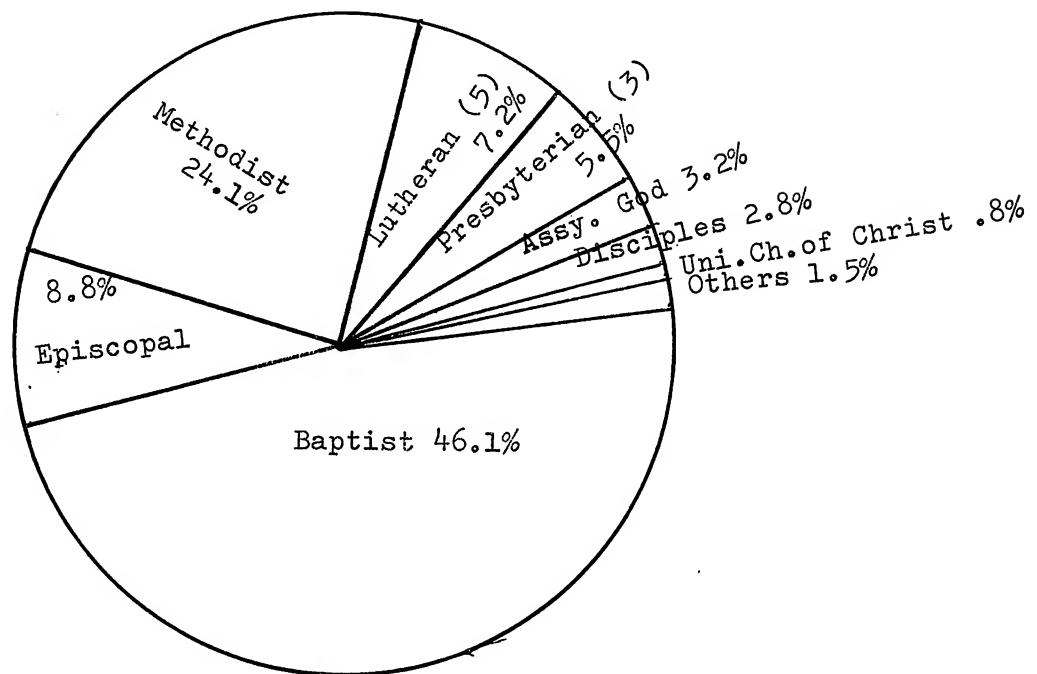
CHART NO. 3

THE PERCENTAGE OF THE POPULATION IN EACH MAJOR FAITH,
INCLUDING THE UNCHURCHED, IN HARRIS COUNTY, 1950

Jewish 2.6%
Unchurched 29.6%
Roman Catholic 24.1%
Protestant Including L. DS 43.7%
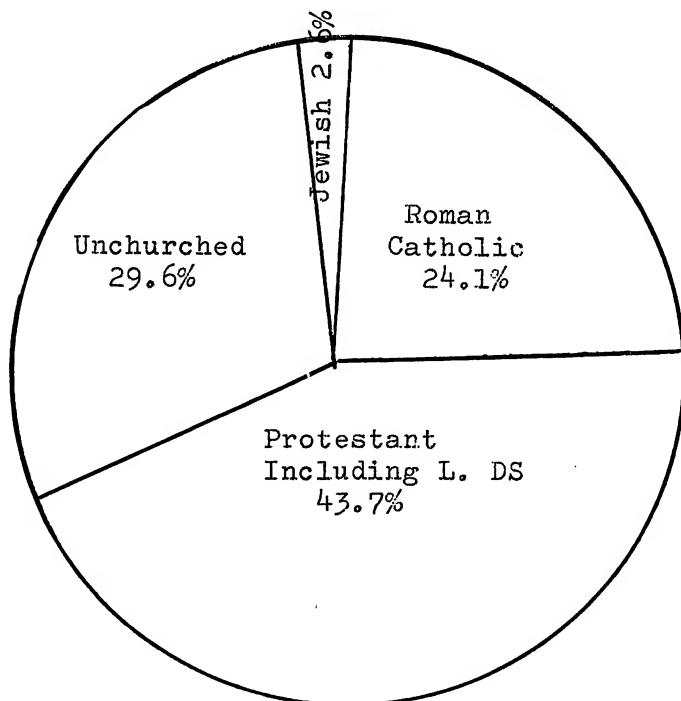
Again, a word of caution should be made in regard to the use of the foregoing information. The latter two charts omitted more than 20 per cent of the Harris County population, a population that gives allegiance to Protestantism. One group, the Negroes, composing some 19 per cent of the total number of people, is nearly 100 per cent Baptist and Methodist. The other major group excluded, the Church of Christ membership, presently has 47 churches in Harris County. Furthermore, not one of these charts presents figures obtained through a per capita count. Such a census of religious affiliation has not been taken in Houston since 1936, when the U. S. Government surveyed this area. Future efforts to press the government to include questions on religion have been abortive. A telephone survey of a small random sample of Harris County residents in the summer of 1957 gave the church preference of families as follows in Table No. 20.

TABLE NO. 20

APPROXIMATE PER CENT OF THE CHURCH PREFERENCE
OF THE PEOPLE OF HARRIS COUNTY, 1957

Denomination		
Baptist	31%	310,000
Methodist	18	180,000
Roman Catholic	13	130,000
Lutheran	8	80,000
Presbyterian	5	50,000
Episcopal	4	40,000
Assembly of God	3	30,000
Church of Christ	3	30,000
Christian	2	20,000
Jewish	2	20,000
All Other	6	60,000
No Affiliation	5	50,000

CHURCH FACILITIES

Turning now to the facilities utilized by the churches of the study area, we find 23 churches reporting on the total acreage. The smallest site was .75 acre and the largest was 10.25 acres, with the average being 5.01. Combined they had a total of 115.25 acres. Before 1948, one major denomination reported its sites averaged less than 1 acre in Houston. Now this denomination is buying sites of 3 acres or more. Other denominations are developing or have developed similar standards. The majority of the churches in the study area are churches built since 1948 and therefore they benefited from the trend to buy larger sites.

Public transportation in sprawling Houston is considered a major problem, and this may contribute to the large number of private automobiles in use. It is reported that Houston has the largest number of automobiles per capita in the United States. Whether or not this is true, Houston is automobile conscious, and the city has embarked on a long range plan for building public thoroughfares and freeways. That the churches of the southwest are conscious of the motor age is obvious when one observes how they have provided parking for those they serve. 19 churches reported the number of parking spaces, with only one church having no parking area except the public streets. The largest number of spaces was 314 with the average being 140. Suppose each car on an average Sunday brought 3.5 people, a number larger than you would find on a weekday on an office parking lot or a parking lot of a shopping center, the average church could anticipate a crowd of 490 people if each space were filled. Of course, some walk, some are brought by carriers that return to pick them up, thereby not using space at the church, and some park in spaces on public streets, increasing the potential attendance.

Parking is a factor in modern church attendance because those churches which provide the greater number of parking spaces in proportion to the size of their respective congregations have a higher percentage of attendance. Table No. 21 below gives the record for the 16 churches providing specific data on church attendance and parking facilities. These churches had a total of 20,651 people, an average of 1,291 per church. They had a total of 2,086 parking spaces for 7,303 people, allowing 3.5 persons per car. Putting it another way, the average church had 130 parking spaces, providing for 456 people. Breaking the attendance array at 62, which is the mean, and calculating the average percentage of people provided for in parking facilities by the churches of the lower bracket, one gets a score of 58 per cent. But those churches with 62 per cent or more of their people attending church worship, provided parking spaces for 84 per cent of their people. These figures make no allowances for multiple services, but should this be done, the score would be weighted in favor of the churches in the upper attendance bracket. Church attendance seems to be related to the number of parking spaces provided, and increases as the number of parking spaces needed increases. The old maxim about "fair weather Christians" holds true today for convenience has to be built in to satisfy the modern automobile churchgoer.

TABLE NO. 21

PARKING OPPORTUNITIES CORRELATED WITH CHURCH ATTENDANCE

Per Cent Church Attendance	Number of Parking Spaces	Number of People @ 3.5 per Car Provided For	Number in Congregation	Percentage of People Provided For
22	75	262	800	33
32	96	336	394	85
43	50	175	3,031	6
47	300	1,050	1,500	70
49	90	315	442	71
50	0	0	1,600	0
50	75	263	1,300	20
53	200	700	372	1.9
59	125	438	850	52
62	93	326	575	57
62	100	350	260	1.3
73	50	175	130	1.3
81	200	700	614	1.1
100	250	875	4,800	18
100	282	987	3,600	25
105	100	350	380	92

When the data for acreage and parking facilities are thrown by church groups, we see the results in Table No. 22.

TABLE NO. 22

ACREAGE AND PARKING SPACES BY CHURCH BODIES

Church Body	No. of Churches Reporting		Total No. of Acres	Average No. of Acres	Total No. of Parking Spaces	Average No. of Parking Spaces
	Acres	Parking				
Baptist	3	2	18.22	6.07	439	220
Christian	1	1	3.34	3.34	100	100
Ch. of Christ	0	1	-	-	100	100
Episcopal	4	3	21.44	5.36	325	108
Jewish	1	1	1.25	1.25	125	125
Latter Day Saints	0	1	-	-	50	50
Lutheran	3	1	4.75	1.58	93	93
Methodist	5	2	19.50	3.90	500	250
Presbyterian	4	4	16.50	4.13	261	65
R. Catholic	3	3	30.25	10.08	670	223
Total	24	19	115.25	4.8	2,663	140

Outdoor facilities, other than parking, are important to the churches of the southwest. 22 of them reported on their use of outdoor space, and only 1 church of the churches reporting had no such space. 9 of the churches had separate scout houses, and 1 had a combination youth activities building and scout house. 8 churches said they had a total of 14 play areas, and 7 others, giving their figures in terms of acres, listed 16.75 acres, with .5 acre being the smallest and 5 acres being the largest owned by any one church. 2 churches utilize the facilities of nearby parks, and 3 other churches have yet to develop space which they already own. Some of the churches, which specified the type of play areas, have the following: a volley ball court; a patio; a church "back yard"; a picnic area; 2 day schools; 4 centers for youth activities; 1 football field; 8 baseball diamonds; and 2 basketball courts. All the data on the outdoor facilities are summarized in Table No. 23.

TABLE NO. 23

CHURCH OUTDOOR FACILITIES

Total Acerage	No. of Parking Spaces	Scout House	PLAY AREAS		
			Number	Acres	Type
---	0		2		
---	50		1		Volley Ball Court
---	125				
---	100	1		2.	
.75					Park across the street
1.			2		
1.25	125			.5	
3.	93		1		
3.	90		1		Park across the street
3.	50	1			Patio
3.					Youth Activities Building combined with Scout House.
3.1		1		.75	Youth Center
3.34	100				Not developed
3.34	75		1		Undeveloped space
3.6		1			Church "backyard" 2 additional acres not yet ready.
4.	75		2		Youth Center
4.62					
4.8	200				Not too much
5.	300	1	4		Picnic area
5.1	200			2.	Day school
5.5					
8.1	314			1.5	Youth Activities Building
9.5	96				
10.		2			
10.	282				1 football field, 8 baseball diamonds, 2 basketball courts
10.	138			5.	
10.25	250	1		5.	Athletic activities dressing room, school building.
115.25	2,263	8	14	16.75	

Table No. 24 summarizes the indoor facilities utilized by the church bodies. The questionnaire specifically asked for information on the sanctuary or nave, assembly rooms, classrooms, kitchen, and gymnasium. Blank spaces were made available for additional facilities, and the churches added: auditorium, fellowship hall, recreation building, library, choir room, offices, and cafeteria. It should not be assumed that churches which did not list these items did not have them. For example, offices. Probably all the churches have an office or at least a mulitple purpose room which doubles for a clerical work space. However, all the types of facilities are listed in Table No. 24 to give some idea of the different types of facilities employed by the churches. It can be deduced from Tables No. 23 and No. 24 that those churches which operate parochial schools need larger ground and more complex and diversified facilities.

TABLE NO. 24

INDOOR FACILITIES UTILIZED BY THE CHURCH BODIES

CHURCH BODY	Sanctuary or Nave	Assembly Rooms	Classrooms	Kitchen	Gymnasium or Auditorium	Fellowship Hall or Recreation Bldg.	Library	Choir Room	Office	Cafeteria
BAPTIST	1	1	61	1						
	1	2	15	1						
	-	-	-	-						
	1	19	82	1						
CHRISTIAN	1	1	12	1						
CHURCH OF CHRIST	1		17							
	1	1	20	1						
EPISCOPAL	1	2	25	2						
	1	1	13	1						
	1		10	1				1	2	
	-	-	-	-						
JEWISH		1								
LATTER DAY SAINTS	1		3	1		1				
LUTHERAN	1	1	15	1						
	1		3	1						
	1	3	28	1						
METHODIST	2	3	-	1						
	1	3	30	1						
	1	3	13	1						
	1	2	6	1						
	1	1	27	1			1			
PRESBYTERIAN		1	9	1						
	1	5	30	1		1				
	1	1	12	1						
	1		22	1	1					
	1		7	1						
ROMAN CATHOLIC	1	1								
	1	4	30	2	1					1
	1	1	20	1						
TOTALS	26	57	510	26	2	2	1	1	2	1

PASTORAL COUNSELING

Most pastors do some individual counseling so the clergymen of the southwest were asked about their experience in this important ministry. They were asked to list in the rank order of their seriousness the three most frequent personal problems brought to their attention. They gave 86 separate answers which have been categorized into seven major types of problems. The answers given by the clergy were then scored, giving the weight of 3 for the first listed problem, 2 for the second listed, and 1 for the last problem listed. Table No. 25 gives the total weighted scores in each of the eight categories.

TABLE NO. 25

SERIOUS PERSONAL PROBLEMS MOST FREQUENTLY ENCOUNTERED
BY THE CLERGY IN COUNSELING

TYPE OF PROBLEM	FREQUENCY	TOTAL POSSIBLE SCORE	SCORE	PERCEN-TAGE
Marital	23	69	61	34
Juvenile	17	51	28	15
Personality and Health	15	45	27	14
Alcoholism	8	24	19	10
Premarital	7	21	18	10
Spiritual	9	27	17	9
Financial	7	21	16	8
Totals	86	258	186	100

Under the heading of marital counseling, the clergy delt with generalized problems involving difficulties and relationships. There was no clear cut delineation of types of cases, and post-marital counseling consisted of quite complex cases, involving alcoholism, sex, budget problems, emotional immaturity, illness, and other dynamic factors. Where these other factors seemed to be verbalized more precisely by the clergymen, they were catagorized accordingly. Included in this catagory of marital counseling were the cases of broken marriages and the subsequent effect upon the children and foster children. Tension resulting from intermarriage across religious faiths, divorce, family problems, domestic problems, in-laws and older adults in a family, and other related discords were enumerated in this group.

Under the type of problems headed as juvenile were grouped cases verbalized as: juvenile problems, parent-child relationships, child and youth management, young peoples' family problems, questions of faith in young people, problems of handling children, schooling, behavior problems with children, privileged children, discipline and religious training of children and youth, moral problems of youth, and car pools and the role of the mother as chauffeur.

Included in the personality and health group were cases labeled as: nervous disorders; personal problems; psychiatric; counseling with those who

are ill, those going to the hospital, and those facing surgery; grief and anxiety; physical and mental sickness; sex; meddling; personal tensions, jealousies, griping; personal adjustment at work; mixed personal problems; emotional problems; vocational problems; unsatisfactory personal relationships; psychopathic.

Cases enunciated as alcoholism, were usually not elaborated on, because this problem is so explicit in its manifestation. One pastor commented that his cases were primarily women. Several cases involving alcoholism were grouped under other headings.

Premarital counseling was also a clear-cut category. It is easy to identify and usually is not so complex and difficult as counseling in other types of problems. This does not make it any less important. And it could very well be that a stronger emphasis on premarital counseling could sharply reduce the frequency of the other types of problems brought to the pastor's desk.

Into the spiritual category were lumped such cases as: church relationship to the business world and the social world, attempt to find real meaning to life, spiritual problems, evangelism, bringing people into relationship with Christ and church, religious problems, theological considerations in matters of belief, personal spiritual struggles, difficulties over applying Christian ethics, finding a meaningful faith, and personal relationship to God. One pastor said he felt religious counseling was involved in all the other problems.

In the last category, typed as financial, the following problems were classified: budget problems, money, financial problems, economic problems, anxiety over depressed economic conditions, and paying payments.

No effort was made to determine the amount of time the pastors spend in counseling, the case loads they carry, the length of time they carry cases, or their referral practices. They were asked, however, whether or not they used the Health and Welfare Information Service during the last year. This is the agency set up by the community to provide information about the agencies and to help with referrals. 7 out of the 29 churches did use this resource. Of these 7 churches, 1 was Baptist, 1 Christian, 2 Episcopal, 2 Methodist, and 1 was Presbyterian in denominational affiliation.

Another study, at this point, might prove useful. This study might inquire into such questions as: the counseling practices of the clergy; whether the churches are "agency conscious"; whether they make direct referrals to private and social welfare agencies; the number and type of any such referrals; why and how referrals were made; whether referrals were satisfactory; the type of follow through plans which were made; whether agencies used the churches in working with their clients; the mutual understanding of the objectives and separate roles of pastors and social workers; and other related questions.

A sample of the kind of material such a study could produce is provided by an independent study done in November, 1955. Two churches in this area responded to a questionnaire which was sent to selected Texas ministers to ascertain their feelings about social agencies. Both ministers said that they

turned to social agencies for assistance on certain types of problems, and that their experience with the agencies had been satisfactory. A list of problems was given to the ministers and they were asked to check the ones they referred. Below is the result:

1	Relief (Financial Assistance)	1	Psychiatric
2	Family Counseling	2	Alcoholism
2	Adoption	1	Mental Illness
1	Handicapped	1	Child care
	Youth in Trouble		Foster Home
1	Day Nursery	1	Juvenile Protection
	Homemaker Service	1	Thanksgiving and Christmas Baskets
1	Welfare Project for Church Groups	1	Legal Aid
1	Medical Care		Home for Aging Person

They were quite positive in their answers to the following questions: What is your general feeling about social agencies? Social workers? In regard to the first, one answered: "Very much needed." The other said, "Most of them serve very real needs on a broader scope than denominational agencies could serve, and reach people the church agencies probably would not reach." As to the question on the social workers, the first responded, "On the whole, very cooperative and helpful." The second said, "Most of those I know are very capable, sincere persons."

TABLE NO. 26

SPECIAL CHURCH FUNDS FOR WELFARE PURPOSES BY DENOMINATIONS

Denomination	The Number of Churches with A Discretionary Fund	The Number of Churches with No Discretionary Fund
Baptist		4
Christian	1	
Church of Christ	1	1
Episcopal	4	
Jewish	1	
Latter Day Saints	1	
Lutheran	1	2
Methodist	2	3
Presbyterian	3	2
Roman Catholic	2	1
Totals	16	13

Of the 29 churches in the study, 16 said "yes" and 13 said "no" to the following question: Do you have a discretionary fund for special welfare purposes? (See Table No. 26). How much they spend is unknown, but it is clear that churches with such a fund have used it for various purposes. Some use it for special hardship cases in the congregation, and others use it for people unrelated to the church as well as for members. Sometimes it is used by the clergyman as an ancillary component of his counseling practice, and in other cases it is dispensed by a church secretary as she is able to judge the need. Apparently, there is no well defined policy as to the use of this money which can be subscribed to by all of the churches.

SOCIAL SERVICE

The pastors, priests, and the rabbis not only were asked about the individual counseling they do, but they were asked about the social and environmental problems which often form the milieu for personal perplexities. When they were asked to list in order of importance the four greatest social problems which confront the church in the community, they responded, but, the amount of information they provided was not as complete as that in the former question. Sixty-two per cent of the spaces were filled in comparison with 91 per cent. It goes without elaboration that personal problems are more easily visualized, diagnosed, and corrected than social problems which may be generations in the making and very costly, in terms of personal and economic values, to alleviate. While pathological social forces may be most difficult to identify and deal with, the churches, by and large, do not shrink from them, but claim a responsibility to bring them under the judgement of religious and ethical concepts. Table No. 27 capsules the data provided by the churches outlining the social problems they face.

TABLE NO. 27

SOCIAL PROBLEMS CONFRONTING THE CHURCHES OF THE SOUTHWEST

Problem	Frequency	No. of Times Mentioned First	Total Score Possible	Weighted Score	Percentage
Family and Child Welfare	20	9	80	62	32
Recreation	10	2	40	25	13
Religious & Social Conscience	8	2	32	25	13
Race and Social Class	8	2	32	15	8
Morals	7	5	28	25	13
Health	5	0	20	11	5
Mobility	5	3	20	15	8
Social & Physical Planning	4	2	16	13	7
Relief	1	0	4	3	1
None	4	4	0	0	0
TOTAL	72	29	272	194	100

The answers given by the churches fell into 10 catagories. Family and child welfare problems seemed to be uppermost in the minds of the respondents, and the problem of relief was last. Each answer given was scored on a four point scale, with the first mentioned answer receiving a score of 4, the second a score of 3, the third a score of 2 and the last a score of 1. These scores were then added, and the importance of family and child welfare loomed even greater in importance. Percentage-wise the ranking is as follows: family and child welfare 32, recreation 13, morals 13, religious and social conscious 12, race and social class 9, mobility of population 8, social and physical planning 7, health 5, and relief 1.

Among those who knew of no community problems was a temporary pastor who was organizing a church. He said, "We have had none. Everything is most congenial, and the people most willing. I don't know of any old age or juvenile problems." The three other pastors in this category simply responded with "none."

In the category of family and child welfare problems were: working mothers, youth discipline, lack of parental support, marital and domestic problems, baby sitter, absentee parenthood permitting unsupervised youngsters to roam the streets, teen-age problems including vandalism, family and marriage problems, premarital and postmarital education, short term and long term adjustment to broken homes, juvenile delinquency, maturing process of young people, breakdown of family life, the company man whose job interferes drastically with wholesome family life, inadequate homes, divorce, parents who don't understand their obligations, and summer employment for teen-agers.

Listed and enumerated under recreation were such problems as: more facilities for youth activities, lack of playgrounds, lack of space for both indoor and outdoor recreation, need for worthwhile activities for youth too many of whom have too much, lack of facilities to provide opportunities of wholesome social contacts for youth, and not enough swimming pools.

Under the heading of morals were designated: conflict between church theory and social practices such as dancing and drinking, lewd literature around the schools and business establishments, commercial advertising of products such as sex and alcohol which tend to destroy morals, social drinking, drinking, salacious literature in drug stores, education in drugs and drinking, and gang stealing and drinking.

In the next category, religious and social consciousness, the following items were included: desecration of the Sabbath, refusal of people to accept worship as the first moral requirement, lack of social concern, aggressivness of fundamentalist students at high school due to religious fanaticism of the principal, absence of real interfaith activity, lack of social consciousness, anti-Semitism, and indifference to and isolation from problems of society.

Into the grouping on mobility were lumped these concerns: transiency, high mobility rate which creates a psychology of "I don't know how long we'll be here so we can't join and support the church just now," the exploding population of a newly developed area, difficulty in assimilating new people, difficulty in making new friends, transient population in apartments, and lack of neighbor relationships because of newness of community.

Race and social class received problems listed as: race, drive for status, keeping up with the Joneses, difficult neighbors because of nationality differences, suburban attitude and cliquishness, annexation gripes, attitude of social climbers which brings on financial difficulties beyond their means, secularism which makes the church a country club without dues, and social pressures.

Social and physical planning drew such responses as: relationships between the church and charitable organizations, too strict zoning laws which make it difficult for churches to provide adequate parking space, the need for zoning and community planning, and the need for residential restrictions to keep industry and business out of the area.

The responses lumped into the category of health were: alcohol and alcoholism, including the borderline cases, alcoholism, and illness among children and high doctors' bills.

Only one response dealt with relief. It was phrased thusly: "material needs of needy people." It is known, however, that other churches in the area are sometimes faced with this problem, too.

In order to get a picture of the social awareness of the respondents a scale was drawn up, scoring them on the number of blank spaces they filled in. This does not evaluate the seriousness of the problems which they listed, but merely rates the churches on how sensitive they were to any pathological community conditions. Table No. 28, below, gives the figures by denominations.

TABLE NO. 28

SENSITIVITY OF RELIGIOUS LEADERS TO SOCIAL PROBLEMS IN
THE COMMUNITY BY DENOMINATIONS

Denomination	No. of Churches	Total Possible Score	Combined Score	Percentage Rating on Problem Awareness
Baptist	4	40	24	60
Christian	1	10	0	0
Church of Christ	2	20	7	35
Episcopal	4	40	22	55
Jewish	1	10	10	100
Latter Day Saints	1	10	4	40
Lutheran	3	30	26	87
Methodist	5	50	43	86
Presbyterian	5	50	37	74
Roman Catholic	3	30	21	70

Those churches, whose leaders were more sensitive to social problems in the community, could be expected to have a stronger social service program than those whose ministers were less sensitive. A list of 19 activities often found in local churches was presented to the respondents, who were given an opportunity to say whether their synagogue or churches sponsored any one or all of them, the frequency, the number of different persons served in each activity in 1956, and the number of volunteers used in the various programs in 1956. Each church was given an opportunity to add additional activities and to provide descriptive information on 6 of the 19 items. A score of 5 was given for each answer checked "continuously", and a score of 2 for each answer checked "occasionally". The scores were then tallied and a numerical rating was given each church for its programming. Again, as was the case in setting up a scale for community problems, no effort was made to evaluate any qualitative aspect of the question. Table No. 29, Page 34, gives the figures by each church for religious leadership, problem awareness, and programming.

TABLE NO. 29

CHURCH PROGRAMMING, RELIGIOUS LEADERSHIP AND
PROBLEM AWARENESS BY CHURCHES

Number of Professional Staff	Problem Awareness Score	Programming Score	Denomination
5.5	100	68	Methodist
5.5	90	66	Methodist
6	40	65	Roman Catholic
2	0	60	Episcopal
4	70	60	Roman Catholic
3	40	57	Methodist
3.5	100	53	Presbyterian
1	0	50	Christian
4	90	50	Presbyterian
3	100	46	Presbyterian
5	100	42	Jewish
2	100	42	Baptist
1	70	41	Lutheran
3	70	41	Baptist
2	100	39	Methodist
1	70	39	Church of Christ
3	90	39	Lutheran
1	40	35	Episcopal
1.5	70	34	Baptist
0.5	40	32	Latter Day Saints
1	40	30	Presbyterian
1	100	24	Methodist
0.5	90	24	Episcopal
1	40	22	Presbyterian
1	100	22	Roman Catholic
1	0	20	Church of Christ
1	100	19	Lutheran
1	90	14	Episcopal
1	0	5	Baptist

The hypothesis stated above does not check out. When the problem awareness scores are correlated with the programming scores, there is no statistically significant relationship. Those churches which scored 0, 40, and 70 on
their problem awareness scale are just as likely to have high programming
scores as those churches which scored 90 and 100 on their problem awareness
scale. One clergyman who said, "The church is the public social agency and
the use of the state for this purpose is immoral" might be expected to score
high on both scales. But, quite the contrary. His problem awareness score
was 40 and his programming score was 35. It can be seen that on the programming score that the total possible score for each church was around 100. No
absolute figure could be given because there could have been more than one
write-in activity. The score would have been 100 if all the activities plus
one write-in activity had been sponsored on a continuing basis. Also, it
should be noted that there was no control on the age or the facilities of the
churches. Presumably, those churches which have been longer organized, and

have more nearly completed their church plant, would be in a more favorable
competitive position. For example, the churches with the three lowest program-
ming scores are all new and at the time of the survey were operating out of
temporary facilities, whereas the three churches with the highest scores all
are more than eight years old, and have more adequate facilities. Furthermore,
it should not be overlooked, that some churches, out of theological consider-
ations, frankly do not emphasize a corporate social service ministry. Accord-
ing to this position, the domain of religion is worship and evangelism, and
the responsibility for other facets of human activity rests with individuals
who must work through other institutions and agencies. No effort has been
made to evaluate and weigh this factor.

There is a positive correlation, however, between the number of pro-
fessional staff and the programming score. Earlier this question was raised:
Do churches with larger staffs have a greater diversity of programs? The
answer is yes. By breaking the array of figures on the programming scale at
40, one finds the average number of staff persons above is 3.4, whereas the
average number below is 1.1. The denominational picture is given in Table
No. 30, below.

TABLE NO. 30

CHURCHES BY DENOMINATION SCORING ABOVE 40 ON
THE PROGRAMMING SCALE

Denomination	No. of Churches	No. of Churches Above 40	Percentage
Baptist	4	2	50
Christian	1	1	100
Church of Christ	2	0	0
Episcopal	4	1	25
Jewish	1	1	100
Latter Day Saints	1	0	0
Lutheran	3	1	33
Methodist	5	3	60
Presbyterian	5	3	60
Roman Catholic	3	2	67

From the responses on this question regarding social service acitvities in
the local churches, it is clear that the churches do not keep adequate records.
The 29 churches have either occasionally or continously engaged in some 259
separate activities which could be defined as "social service". But they
had statistical records on only 174 of these, or 67 per cent. The 174 reached
a total of 23,991 separate individuals and used a total of 4,866 different
volunteers in doing so in 1956. Table No. 31 gives a breakdown for each
activity.

TABLE NO. 31

SOCIAL SERVICE ACTIVITIES IN THE LOCAL CHURCHES

Project	Total	Frequency		No. Different Persons Served - 1956			No. Different Volunteers		
		Occasion-ally	Contin-uously	N	1956	Av.	N	1956	Av.
Activities for Older People	7	3	4	5	347	69	5	90	18
After School Recreation Program	12	1	11	9	1018	112	7	82	12
Baskets - Christmas	21	2	19	15	302	20	11	423	38
Baskets - Thanksgiving	13	1	12	9	148	15	6	172	29
Boys Club	5		5	4	228	57	3	16	5
Boy Scouts	18		18	17	1520	89	17	356	21
Church Athletic Activities	14	3	11	13	1244	96	11	90	8
Direct Aid to Persons in Need	20	12	8	12	146	12	6	72	12
Family Life Activities	19	2	17	14	6715	479	6	258	43
Girl Scouts	8		8	6	810	135	3	160	53
Men's Club	17		17	16	1449	91	6	71	12
Organized Volunteers for United Fund Solicita-tion	2		2	1	22	22	2	202	101
Organized a Local Church Welfare Unit	6		6	3	135	45	5	674	135
Pre-School Weekday Nursery	4		4	3	285	95			
Provided Volunteers for Other Community Projects	15	6	9	5	212	42	7	110	16
Religious Service to Special Groups	20	12	8	7	780	111	9	159	18
Supplied Equipment and/or Material for Institutions	17	7	10	4	690	173	9	1004	112
Vacation Church School	23	1	22	21	4157	198	18	687	38
Visitation Program in Institutions	12	1	11	5	3295	659	6	229	38
Day School	2		2	1	85	85	1	3	3
Camp Fire Girls	1		1	1	8	8	1	2	2
Women's Club	1		1	1	95	95			
Kindergarten & First Grade	1		1	1	50	50			
Children & Youth Choirs	1		1	1	250	250	1	6	6
Totals	259	51	208	174	23991		140	4866	

Rated in order of popularity, the social service activities practiced by at least one-half of the churches are:

Vacation Church School	- 23 churches
Baskets - Christmas	- 21 churches
Religious Services to Special Groups	- 20 churches
Direct Aid to Persons in Need	- 20 churches
Family Life Activities	- 19 churches
Boy Scouts	- 18 churches
Men's Club	- 17 churches
Supplied Equipment or Material for Institutions	- 17 churches
Provided Volunteers for Community Projects	- 15 churches

Rated in order of the average number of different individuals served, the social service activities reaching 100 or more people are:

Visitation Program in Institutions	- 659 individuals
Family Life Activities	- 479 individuals
Children and Youth Choirs	- 250 individuals
Vacation Church School	- 198 individuals
Supplied Equipment and/or Material for Institutions	- 173 individuals
Girl Scouts	- 135 individuals
After School Recreation Program	- 112 individuals
Religious Services to Special Groups	- 111 individuals

Rated in order of the average number of different volunteers used, the social service activities using 38 or more volunteers are:

Organized a Local Church Welfare Unit	- 135 volunteers
Supplied Equipment and/or Material for Institutions	- 112 volunteers
Organized Volunteers for United Fund Solicitation	- 101 volunteers
Girl Scouts	- 53 volunteers
Family Life Activities	- 43 volunteers
Baskets - Christmas	- 38 volunteers
Vacation Church School	- 38 volunteers
Visitation Programs in Institutions	- 38 volunteers

Those interviewees who desired to do so were given an opportunity to give some descriptive information about the following projects: activities for older people, after school recreation programs, family life activities, local church welfare unit, volunteers for community projects, and religious service to special groups. Only 7 churches had activities for older people. These programs reached a total of only 347 people whereas there are 1,523 people over 65 in this area. One church said they called this activity the "Jolly Elders Club."

Twelve churches reported after school recreation programs, reaching 1,018 children. Some of the projects reported overlap with other activities,

but they include a bookmobile; Young Judea; boys basketball; a youth center
on Friday nights and Sunday afternoons for dancing, table games, and record
playing; another youth center open two nights a week; basketball teams; bowl-
ing league; square dancing; "the greatest scouting program in Houston" for
Cubs, Boy Scouts, and Explorers; football, basketball, and baseball.

As has been seen family life activities is quite popular, with 19 churches
reporting sponsorship of this kind of program. Those pastors who elaborated
on it said they had: activities for the whole family; monthly family dinners;
a dinner, picnic or some kind of fellowship; the organizations within the
church sponsor a family night for the reception of new members; monthly fam-
ily fellowship night with supper and programs of various types; a church
family night for the assimilation of newcomers and the development of fellow-
ship.

Only 6 churches out of the 29 had organized a local church welfare unit.
One of these 6 was that of a minister who made the claim that his whole church
was a welfare unit. Presumably, there was no special group, however, charged
with this particular responsibility as over against evangelism, religious edu-
cation, missions, and other clearly defined church functions. Another pastor
maintained that the women's missionary group carried the duties of such a
unit for his church. One church had a commission on missions for special
cases, while in still another church the pastor took unto himself this func-
tion. He was primarily interested in transients, and used the Church Welfare
Fund, provided through the communion offerings, to help these people at his
discretion. If a person wanted to work, he would give him more money.

Fifteen churches provided volunteers for community projects. The volun-
teers did a variety of things including rolling bandages, sewing, collecting
clothes, donating blood, visiting patients in hospitals, and collecting mater-
ials. The institutions and agencies which benefited from their charities
included: The Texas Children's Hospital, St. Luke's Episcopal Hospital,
St. Anthony's Hospital, Mary Burnett Home, Red Cross, Jefferson Davis Hospital,
The Seaman's Mission, Holly Hall, Clubs at Rice Institute and The University of
Houston, The Lutheran Nurses Guild, Waldrop Home, Civic Clubs, The United Fund,
Boys Harbor, Methodist Hospitals in Fort Worth, Lubbock, Dallas, and Houston,
The Home Mission Training School, Wesley Houses, Holding Institute for Latin
Americans, Wiley College, and Houston-Tilletson College.

Religious services to special groups were provided by 20 churches. Many
of the institutions and agencies named above were also listed here, but many
others were mentioned. Holly Hall and Jefferson Davis Hospital were the most
frequently mentioned, whereas some agencies most in need of help, for example,
the Eliza Johnson Home for Aged Negroes, were not mentioned even once. In
addition to the two just listed, other recipients of religious services were:
Veterans Hospital, Faith Home, The Detention Home, The Jefferson Davis Polio
Hospital, Goodwill Industries, The Tuberculosis Hospital, The Open Door Baptist
Mission, the jail, Florence Crittenton Home, Texas Children's Hospital, and
St. Joseph's Hospital. In addition to a rather varied and full list of activi-
ties one church also listed as meeting in the church 2 Great Books Clubs, 2
Civic Clubs, and 1 Theater Guild.

Through the years one of the most popular social service activities of
the churches has been that of giving Thanksgiving and Christmas baskets. Be-
cause so many members of churches, service clubs, and civic organizations

quicken their social conscience for the poor during the Christmas season, giving to the needy is increased, so a special community agency has been set up to help. This agency is the Christmas Bureau, a United Fund agency. The primary purpose of this organization is to provide a systematic way of reaching those who need help, to eliminate duplication, and to give those people who need it assistance at the point of their need. In this way, no one family is deluged by gifts from a number of sources, while other families are completely neglected. Also, this makes it possible to investigate every family which claims legitimate need for assistance, and prevents the perpetrating of fraud upon an unsuspecting benefactor. Furthermore, The Christmas Bureau catalogues the needs and so informs the benefactors, thus putting a check on the procedure which loads a family with women's garments when the need is for baby clothes or children's shoes. The Bureau makes it possible to supply precisely what is needed, as long as there is a supply at hand. Now, how many churches in the southwest availed themselves of this service? Less than half. To be exact, 14 churches used the Christmas Bureau, 15 churches did not. However, only 21 of the 29 churches gave baskets at Christmas, and 14 of these, or 66 per cent, made use of this agency. The relationship of churches by denomination to this practice is indicated in Table No. 32, below.

TABLE NO. 32

NUMBER OF CHURCHES BY DENOMINATION USING THE CHRISTMAS BUREAU

Denomination	Number of Churches	No. of Churches Giving Christmas Baskets	No. of Those Giving Baskets Also Using The Bureau	No. of Churches Giving Baskets Not Using The Bureau
Baptist	4	3	2	1
Christian	1	1	1	0
Church of Christ	2	1	0	1
Episcopal	4	1	1	0
Jewish	1	0	0	0
Latter Day Saints	1	1	0	1
Lutheran	3	2	0	2
Methodist	5	5	4	1
Presbyterian	5	5	5	0
Roman Catholic	3	2	1	1
Total	29	21	14	7

The giving of Christmas baskets is regarded by some as the lowest, most primary form of charity. Because they claim it to tend toward self-righteous paternalism, they prefer an expression of charity which does not well up once a year, but which is constant and faithful to the day by day dictates of religious principle. This question naturally follows: Do those churches which do not give Christmas baskets prefer a higher form of social action? Or, do those churches which have a direct, personal contact with the needy through the giving of baskets go on to higher levels of service? A comparison of churches which gives baskets and those which do not give baskets on the social service scores will give the answer. The answer is that churches which do not give Christmas baskets make the lowest scores, whereas those who

give baskets and use the Bureau make the highest score. There is a progression of scores from 25 to 45, in the following order: Those churches not giving baskets, 25; those churches giving baskets, but not using the Bureau, 37; all the churches giving baskets, 45; those churches giving baskets and also using the Bureau, 48. The second proposition therefore is substantiated, and those churches which have a personal contact with the poor also tend to be those churches with a stronger pattern of social service. This is not to say, however that these churches are not paternalistic in their Christmas basket projects. Neither is the reverse implied. It simply means that no effort was made in this research study to get at the motivations for program. Table No. 33 gives the scores of the churches on the social service scale according to four catagories with regard to Christmas baskets.

TABLE NO. 33

THE PRACTICE OF GIVING CHRISTMAS BASKETS AND THE
SCORES OF THE CHURCHES ON THE SOCIAL SERVICE SCALE

Denomination	Scores of Churches Not Giving Baskets	Scores of Churches Giving Baskets But Not Using Christmas Bureau	Scores of Churches Giving Baskets	Scores of Churches Giving Baskets and Using Christmas Bureau
Baptist	5			
Episcopal	14			
Church of Christ	20			
Roman Catholic	22			
Episcopal	24			
Episcopal	35			
Lutheran	39			
Jewish	42			
Lutheran		19	19	
Methodist		24	24	
Latter Day Saints		32	32	
Church of Christ		39	39	
Lutheran		41	41	
Baptist		42	42	
Roman Catholic		65	65	
Presbyterian			22	22
Presbyterian			30	30
Baptist			34	34
Methodist			39	39
Baptist			41	41
Presbyterian			46	46
Christian			50	50
Presbyterian			50	50
Presbyterian			53	53
Methodist			57	57
Episcopal			60	60
Roman Catholic			60	60
Methodist			66	66
Methodist			68	68
Totals	201	262	938	676
Average	25	37	45	48

FINANCING THE LOCAL WORK OF THE CHURCHES

To carry forward these and other established programs the churches spent a total of $1,176,271 with 25 churches reporting. More than a million dollars! And the churches were asked to give only operating budgets, and to exclude expenditures for benevolent, missionary, connectional, and building funds. Table No. 34 below gives the relationship between budget, membership, and program rating.

TABLE NO. 34

BUDGET, MEMBERSHIP AND PROGRAM RATING FOR 25 CHURCHES

Operating Budget	Membership	Per Capita Giving For Services	Program Rating	Denomination
$ 6,000	130	$ 46.16	32	Latter Day Saints
6,000	141	42.55	14	Episcopal
8,869	581	15.27	24	Methodist
11,000	2,502	4.39	22	Roman Catholic
12,000	230	52.17	19	Lutheran
16,600	372	44.62	39	Methodist
17,000	210	80.95	34	Baptist
17,000	800	21.25	24	Episcopal
19,000	394	48.23	22	Presbyterian
19,000	260	73.08	50	Christian
21,000	245	85.71	30	Presbyterian
27,000	380	71.05	39	Church of Christ
30,000	450	66.66	39	Lutheran
32,000	442	72.39	50	Presbyterian
34,740	575	60.42	41	Lutheran
53,263	850	62.66	42	Baptist
64,300	1,800	35.72	57	Methodist
69,000	1,500	46.00	68	Methodist
74,067	1,300	56.97	53	Presbyterian
78,000	3,600	21.66	65	Roman Catholic
90,000	1,600	56.25	46	Presbyterian
90,432	1,712	52.82	66	Methodist
100,000	4,800	20.83	60	Roman Catholic
110,000	742	148.24	41	Baptist
170,000	3,031	56.09	60	Episcopal
$ 1,176,271	28,647	-	-	

It can be readily seen that the lowest operating budget is $6,000 and the highest is $170,000 per year. The average budget is $47,051 and the average per capita giving to the operating budget is $41.06. The median figure for per capita giving is $55.00. Two questions immediately suggest themselves. (1) Which give better: members of smaller churches or members of larger churches? and (2) Do the churches which give better for the operating budget have higher ratings on the program scale? Breaking the spread of members at the median for per capita giving, we find that churches below the median have an average membership of 1,428, whereas churches above this point have an average membership

of 840. Members of smaller churches have higher standards of giving. In regard to the program ratings, churches below the median have an average score of 39, whereas those above have an average score of 44. Therefore, churches with higher per capita giving are more likely to get their money's worth in program than those churches which do not have a liberal pattern of giving. Table No. 35 gives the way the churches line up by denominations on per capita giving.

TABLE NO. 35

PER CAPITA GIVING - CHURCHES ABOVE AND BELOW THE MEDIAN BY DENOMINATION

Denomination	Number of Churches	Number of Churches Below	Number of Churches Above	Average Giving For Service For the Denomination
Baptist	3		3	$97.28
Christian	1		1	73.08
Church of Christ	1		1	71.05
Episcopal	3	2	1	39.96
Latter Day Saints	1	1		46.16
Lutheran	3	1	2	59.75
Methodist	5	5		38.89
Presbyterian	5	1	4	63.91
Roman Catholic	3	3		15.63
Total	25	13	12	

SOME FINAL IMPRESSIONS

This paper has given a picture of the churches in an exploding suburbia,
the southwest section of Houston. This is an area of many and complex
characteristics, but primarily it is a residential region for Houston's
white collar people. Some sections of it such as West University and
Bellaire are well established, but many sections on the outskirts are new
and growing. Churches are located in all parts of the southwest, and by
and large they reflect the development of the neighborhood in which they
are situated. Churches in older sections are well organized, stable, and
in some instances, have begun the comfortable process of stagnation. Churches
in the newer sections are young, vigorous, and experimental. Whether or not
they recognize them, all the churches have problems. As one pastor put it,
"There are problems in every church, but the itch is in a different place."

In organizing to meet the problems they face, the pastors have a
veritable spectrum of attitudes about programs of social service. These
attitudes range from one extreme to the other. On the one hand is the posi-
tion verbalized by one pastor, who said, "Our program is individual rather
than organized." On the other hand is the position stated by another pastor,
thusly: "The church is the public social agency and the use of the state for
this purpose is immoral." Most of the pastors, however, admitted that the
church has a role in the social welfare of the community, and some lamented
the inadequacy and limitation of what was being done. One pastor, who said,
"We have a very limited program", felt disappointed because his church was
not more active. A similar response came from another clergyman, who frankly
stated, "I feel our program is inadequate. There is a need for more challeng-
ing of the organizations of the church with local projects. This challeng-
ing may need to be done repeatedly to get the groups to move." This point
of view was backed up by still another minister who put it this way: "Our
program should be expanded. All our church groups step in when they see a
specific need. It would be possible to interest them in a neighborhood
project." Two respondents put their finger on two of the reasons why their
programs were not stronger. Said one, "Growth of population is too fast.
I am trying to minister to as many people as I possibly can." Said the
second, "I have to spend too much time in administration and in the problems
of building a new church plant. What we need is a better balance with more
emphasis on program."

In the new residential subdivisions, the churches tend to be interested
in community but they are overwhelmed with problems of the local organization.
One pastor as much as said this, with these words: "This is a new church. It
will have to get additional strength before it moves out into community ser-
vice. It is community minded." Another pastor of a new church put it this
way: "Being a new congregation (2½ years old), we have concentrated on de-
veloping our own local program and activities. Our outreach projects need to
be emphasized more, now that we are fairly well established." This theme was
repeated by the minister of another new church when he related: "My people
are conscious of needs and are gradually expanding to meet needs better."

Some of the churches are fortunate to have trained social workers in
their membership. At least several have use of these skilled professionals
in various welfare-related programs. One church uses its workers as volunteer
resource people at policy levels, while another puts them to work in counsel-

ing situations, particularly with relief cases. "We have several trained
social workers in the church and use them to help with every needy family."
Another church is considering the use of a type of social worker in a pro-
posed nursery it would like to set up for children of working mothers. A
part-time group worker is employed by one church. In speaking of one par-
ticular program he directs, the pastor commented: "Our church has tried to
do a community work with youth through our Youth Center. Through this agency
we have discovered some of the deep seated needs of the youth of our partic-
ular community. I have reason to believe that our program is contributing
to the solution of the problems of juvenile delinquency in our area."

Another pastor operates a Youth Canteen with the help of parents and
volunteers. The church started the program primarily for teenagers, and
it reaches more than 50 each Friday evening. Activities include ping pong,
table games, and dancing. The pastor complained of the lack of trained
leaders. His people, while they have ability, have not had previous leader-
ship opportunities. But now it is up to them, for older, more experienced
people do not even live in this parish. The pastor said, "I need some grey
hairs in this church, people of maturity." Obviously, this is a new church
in a new community. Here innovation is the order of the day. To illustrate
this point, the minister pointed to a recent observance of the week of dedi-
cation. At that time, the church was holding services in an administration
building and in various utility places around the comminity. Consequently,
small group meetings in the homes were planned, and 15 groups convened.
Dinner was served and the people ate on the floor off paper plates and with-
out silver. Afterwards there was Bible reading. To this rather simple plan
the people responded with warm enthusiasm. It helped to build morale.
Morale is needed for mobility is high in this community, and the pastor has
a difficult time in assimilating his people. Mobility has contributed to
high rates of family breakdown, and the pastor finds that even people with a
strong background of religious training often have trouble which leads to
separation and divorce. Because of this, this pastor feels a plus factor is
needed in religion. Yet the people are responding to the ministry of this
church as witnessed by the pastor's words: "When our church is built we
will not have room enough. We will have 8000 square feet of space, but we
are already using 7300 square feet."

All of the churches in the study area have strong vertical ties with
the denominations with which they are respectively affiliated. Social ser-
vice activities of local churches are more frequently channeled through
denominational machinery than through a horizontal network of inter-faith
or interdenominational structures. Illustrations of this point are drawn
from four different religious bodies. First, from the Church of Christ is
this word: "While social service is a legitimate function of this church,
under this organizational setup, members of the Church of Christ cannot
participate in an organization larger than the local church." From a
Methodist church comes the second illustration: "A great deal of the churches'
welfare work goes through the denominational channels." Third, The Church of
Jesus Christ of Latter Day Saints gives a similar point of view: "There is a
large national program. Help for local people comes from national. We take
care of our own, but we will also work on local problems." The last illus-
tration is from a Roman Catholic Church. Said a priest: "All of our church's
program of social service is channeled through Catholic Charities." The
point is that a complete picture of what the local churches are doing cannot

be gained by focusing only on the local scene. There is another dimension outside the province of this study, which must be taken into consideration if the work of the churches is to be seen in its total perspective.

The work which the churches of the southwest are doing is impressive. Add to this what is made possible through the significant denominational linkage between churches of the same family, and the depth and scope of the appreciation is increased. But, having said this, it is clear that the churches envisage for themselves a larger area of responsibility in social welfare than they are now filling, and it is possible that with stimulation and direction, they may be able to witness and minister to the needs of people in this community in a more effective way. The churches are not satisfied with what they are doing, the nature of their activities, the quantity, the quality, or the results. This question then terminates this study: What can the churches do to make their collective ministry more relevant?